Exploring Shame and Guilt When it Matters Most: How Our Reactions to Personally Relevant Transgressions Relate to Well-Being or Distress

by

Laura Barnard

Department of Psychology and Neuroscience
Duke University

Date:_____

Approved:

_____
John Curry, Supervisor

_____
Timothy Strauman

_____
Mark Leary

_____
Kenneth Carder

Dissertation submitted in partial fulfillment of
the requirements for the degree of
Doctor of Philosophy in the Department of
Psychology and Neuroscience in the Graduate School
of Duke University

2013

ABSTRACT

Exploring Shame and Guilt When it Matters Most:
How Our Reactions to Personally Relevant Transgressions
Relate to Well-Being or Distress

by

Laura Barnard

Department of Psychology and Neuroscience
Duke University

Date:_____
Approved:

_____
John Curry, Supervisor

_____
Timothy Strauman

_____
Mark Leary

_____
Kenneth Carder

An abstract of a dissertation submitted in partial
fulfillment of the requirements for the degree of
Doctor of Philosophy in the Department of
Psychology and Neuroscience in the Graduate School of
Duke University

2013

Abstract

After committing an error or transgression, some people are prone to experience shame (they feel badly about *themselves*) and some are prone to experience guilt (they tend to feel badly about their *action or inaction*). Although a sizable number of researchers have examined how shame and guilt relate to distress or health, the field knows very little about whether persons are more prone to shame or whether shame is more strongly associated with distress when the error is particularly relevant to the offender's self-concept. The current research aims to address this significant gap in the literature.

One domain in which people's self-view and sense of worth is often heightened is their work or vocation. Clergy have been shown to fail to differentiate between *who* they are and *what* they do or are called to do in their role as pastor. Therefore, a measure that uses failures that clergy may experience in their role was created to examine how this domain- specific shame and guilt relate to general shame and guilt, positive and negative affect, and clergy burnout.

Student pastors generated items for the new scale of domain-specific shame and guilt. Seminary students completed questionnaires online and were asked to complete the new measure again one month later to establish test-retest reliability. Factor analyses were conducted to examine the structure of the shame and guilt scales. A

secondary factor analysis found that the four guilt factors all loaded onto one second-order factor and the three shame factors all loaded onto another second-order factor. Cronbach's alpha coefficient and test-retest reliability were strong. Construct validity was established. Next, United Methodist clergy completed measure by pen and paper or online.

Overall, the data demonstrate that higher shame, both in ministry situations and in secular situations, was significantly associated with higher negative affect among seminarians and less satisfaction and more emotional exhaustion in ministry among clergy. Contrary to expectations, seminarians and clergy were not more prone to ministry shame than general shame nor was ministry shame more strongly associated with clergy burnout than was general proneness to shame.

Contents

List of Tables

List of Figures

1. Introduction

Alexander Pope, an 18th century poet, once said, "to err is human." Recent research indicates that the type of phenomenological experience that follows the committing of an error or transgression is related to psychological distress or well-being. Some persons are shame-prone (they tend to feel badly about *themselves*), some guilt-prone (they tend to feel badly about their *action or inaction*) (Tangney, 1990). Research indicates that shame proneness is positively associated with depression (Webb, Heisler, Call, Chickering, & Colburn, 2007), alcohol and drug abuse (Dearing, Stuewig, & Tangney, 2005), burnout (Barnard & Curry, 2011), and self-rumination (Joireman, 2004). On the other hand, guilt has been positively associated with social connectedness, hope, ability to differentiate self (Williamson, Sandage, & Lee, 2007), and empathic concern (Joireman, 2004).

Although a sizable number of researchers have examined how shame and guilt relate to distress or health, the field knows very little about whether persons are more prone to shame or whether shame is more strongly associated with distress when the error is particularly relevant to the offender's self-concept (Tangney, 1996). Although some researchers suggest that shame or guilt proneness is a stable personality disposition (Izard, 1977), others have protested against researchers' heavy focus on

dispositional shame and guilt and advocate for research that examines domain-specific shame (Leeming & Boyle, 2004).

This paucity of research on potentially intense domain-specific shame or guilt reflects a significant gap in the literature, especially given that shame is about how one judges one's own worth and that situations may not contribute equally to a person's sense of worth. Although some authors cite the need for measures that capture "intense but more circumscribed shame and guilt experiences focused in a specific domain," these more idiosyncratic measures have not been developed (Dearing et al., 2005, p. 749). The current research aims to address this significant gap in the literature through creating a measure that examines shame and guilt in a particularly self-relevant domain.

One domain in which people's self-view and sense of worth is often heightened is their work, vocation, or career. For instance, clergy have been shown to have difficulty differentiating their self-concept from their role or from their own performance within their calling (Barnard & Curry, 2011). In other words, they fail to differentiate who they are from what they do or are called to do in their role as pastor. Therefore, clergy may be particularly prone to shame after errors or transgressions related to their work, and this domain-specific shame may be more strongly associated with distress than general shame proneness.

Overall, findings show that shame is associated with distress, and theory suggests that persons may be more prone to shame in particularly self-relevant domains. Therefore, domain-specific shame may be even more strongly related to distress and well-being than general shame. However, the field lacks a theoretically-driven empirical exploration of domain-specific shame as well as a robust measure of personally-relevant shame or guilt proneness. The current research aims to address this significant gap in the literature through an examination of how domain-specific shame and guilt relate to general shame and guilt, positive and negative affect, and clergy burnout.

Overall, these ways of relating to oneself and to one's errors may have powerful and profound consequences for psychological health, particularly in domains that are personally relevant to the individual's self-concept.

1.1. The problem of shame: The potential promise of guilt

Although there has historically been disagreement about how to differentiate shame and guilt and how to measure these emotions, the majority of researchers have come to accept Helen Block Lewis' (1971) distinction and June Price Tangney's (Tangney, Drearing, Wagner, & Gramzow, 2000) measure. Lewis (1971, p. 34) wrote that "shame is about *the self*" and guilt is about the "*activity* of the self" (italics mine). Differently put, shame asks, "how could *I* have done that" and guilt asks, "how could I have *done that*?" (p. 36). Shame involves "a heightened degree of self-conscious self-

awareness" during which we are focused on and aware of "some aspect of self we consider... inadequate" (Izard, 1977, p. 389).

Empirical work supports the theory that shame is about the self rather than about the specific behavior. Tangney and her colleagues (1998) asked 229 undergraduates to complete a measure of shame and guilt proneness and to complete the Selves Questionnaire, which is used to measure levels of self-discrepancies: actual/own versus ideal/own, actual/own versus ideal/other, actual/own versus ought/own, actual/own versus ought/other. The questionnaires are scored to determine the extent to which the ideal, ought, and actual selves are congruent or discrepant. They found that shame was positively related to all types of self-discrepancy, in both bivariate and partial analyses, whereas guilt was not significantly related to any types of self-discrepancy, in either bivariate or partial analyses. These findings lend support to the theory that shame involves judgment about the self, whereas guilt is related to specific behaviors.

The difference between shame and guilt relies upon the cognitive appraisals of attributions (bad *self* or bad *action*) and the extent to which one allows the event to shape understanding of one's identity (Tracy & Robins, 2006). Shame has been reported as being *painful* and guilt as *uncomfortable* because in the former one's core self, not simply one's behavior, is at stake (Tangney, 1990).

Some theorists have hypothesized, and research has shown, that shame is positively associated with defensive anger and external attributions that may arise from attempts to manage the pain associated with shame (Tangney, 1990; Tracy & Robins, 2006). In other words, internal attributions may be the "cognitive antecedents of shame and external attributions are the cognitive reappraisals used to regulate" shame (Tracy & Robins, 2006, p. 1342). Two studies of college students found that shame was positively associated with externalizing blame (as measured by making external attributions for failure), $r = 0.55$ and 0.39, $p < .001$, whereas guilt was not, thus supporting this hypothesis.

Table 1. Reported Correlations Between Shame & Guilt

Study	Population	N	Correlation
Tangney 1990	Undergraduates	101	.43***
	Undergraduates	98	.48***
		77	.43***
Keltner 1996	Undergraduates	51	.68***
Joireman 2004	Undergraduates	177	.50**
Dearing et al. 2005	Undergraduates	235	.46***
Tracy & Robins 2006	Undergraduates	153	.44*
Webb et al. 2007	Undergraduates	280	.47***
Williamson et al. 2007	Undergraduates	226	.50**
Barnard & Curry 2011	Clergy	69	.28*

Note. *$p \leq .05$. **$p \leq .01$. ***$p \leq .001$.

Although shame and guilt can and frequently do co-occur (Table 1), researchers have often chosen to examine linear relationships between psychological constructs and guilt-free shame (shame without guilt, SwG) or shame-free guilt (guilt without shame,

GwS). In fact, correlations between shame and guilt range from 0.28 to 0.68 (Table 1), but these correlations are called "quite moderate" by leading researchers (Tangney, 1990). Tangney attributed these significant correlations to the fact that both shame and guilt involve negative attributions and often arise under similar situations. She argued that using partial correlations removes this shared variance and allows researchers to consider the distinct phenomenological experience of shame or guilt. She also argued that these correlations are much lower than between shame and guilt on other measures, such as adjective checklists, where they are correlated as much as 0.79. Thus, many researchers either report zero-order and partial correlations, or partial correlations alone.

Research has consistently found that shame is positively associated with distress regardless of whether zero-order correlations or residuals and partial correlations (Shame without Guilt, SwG) are examined (Table 2). For instance, in a study of 280 college students, shame and SwG were significantly associated with depression, $r = 0.46$ and 0.42, $p < .001$, respectively (Webb et al., 2007). However, guilt has often been found to be essentially unrelated to psychological constructs, or positively related to distress only until shame is partialled out. GwS has been found to be either negatively associated with distress (Joireman, 2004), positively associated with positive traits such as hope (Williamson et al., 2007), or reduced to an insignificant association as in the case of depression (Webb et al., 2007) (Table 2). For instance, in the same study of

undergraduates, guilt was positively associated with depression, $r = 0.21$, $p < .001$.

However, GwS was not significantly related to depression, $r = -0.01$.

Table 2. Differences in Correlates of Shame & Guilt

Concept	Study	Shame	SwG	Guilt	GwS
Negative Traits					
Depression	Webb et al. 2007	.46***	(.42)***	.21***	ns
	Fontaine et al. 2001	.32***	(.33)***	.06*	(-.08)**
	Luyten et al. 2002	.32***	(.33)***	ns	(-.12)***
Alcohol Problems	Dearing et al. 2005	.12*	(.13)*	ns	ns
Drug Problems	Dearing et al. 2005	.21***	(.22)***	ns	ns
Anger	Fontaine et al. 2001	.26***	(.24)***	.07*	ns
	Luyten et al. 2002	.24***	(.23)***	.08**	ns
Anxiety	Fontaine et al. 2001	.39***	(.38)***	.09**	(-.08)**
	Luyten et al. 2002	.41**	(.33)***	.41***	(-.11)***
Personal Distress	Joireman 2004		(.41)**		(-.18)*
Self-Rumination	Joireman 2004		(.40)**		ns
Self-Discrepancies	Tangney et al. 1998	.26***	(.22)**	ns	ns
External Attributions	Tracy & Robins 2006	.44*	(.51)*		(-.27)*
Internal, Stable Attributions	Tracy & Robins 2006	.39*	(.50)*		
Positive Traits					
Internal, Unstable Attributions	Tracy & Robins 2006			.30*	(.41)*
Love	Fontaine et al. 2001	ns	ns	.19***	(.19)***
Joy	Fontaine et al. 2001	-.15***	(-.18)***	ns	(.11)***
Empathic Concern	Joireman 2004		ns		(.28)**
	Luyten et al. 2002	.19***	ns	.36***	(.32)***
Perspective Taking	Joireman 2004		ns		(.32)**
Self-Reflection	Joireman 2004		(-.22)**		(.26)**
Hope	Williamson et al. 2007			.31**	
Differentiation of Self	Williamson et al. 2007	-.44**			
Social Connectedness	Williamson et al. 2007	-.13*	(-.23)***	.13*	(.23)***

Note. Numbers in parentheses are semipartial correlations with the influence of either shame or guilt removed. ns = reported only as non-significant. SwG = shame without guilt. GwS = guilt without shame.
*$p \leq .05$. **$p \leq .01$. ***$p \leq .001$.

Therefore, researchers have emphasized the use of residuals in pursuit of pure relationships among constructs, despite the fact that most people experience a mixture of shame and guilt rather than one or the other. Although the use of residuals has become standard practice, the correlations in Table 1 provide reason to question whether examining partial correlations alone is appropriate. When two constructs are correlated as high as 0.68, it is unclear what remains when you partial out the other construct. Is shame still shame when guilt is partialed out?

1.1.1. Personally relevant shame and guilt

As previously mentioned, despite some debate in the field about whether shame-proneness and guilt-proneness are stable personality dispositions, research has treated proneness as a disposition that is stable across situation, scenario, and domain. The dispositional difference has been characterized as whether a person tends to construe events as failures of self or failures of behavior (Tangney, Stuewig, & Mashek, 2007). Very little is known about whether persons are more prone to shame or whether the magnitude of the association between shame and distress is more pronounced when the transgression or error is particularly relevant to one's self-concept, although theory suggests that this may be the case.

People may not have a global proneness to shame. In fact, there may be "particular circumscribed behaviors or personal characteristics" that, due to their self-

relevance, chronically elicit shame rather than guilt, or, due to their irrelevance to self, chronically elicit guilt rather than shame (Tangney, Stuewig, & Mashek, 2007, p. 355). For instance, two people may throw a ball and the ball may hit someone in the face (a scenario used in the TOSCA-3, a current scenario based measure of global shame or guilt proneness). However, one person, a professional baseball player, may feel that her identity and role is at stake and may be more prone to feel shame than someone who generally does not believe that coordination or athletic prowess has anything to say about who he is or what he is worth as a person.

Indeed, when people feel as though they have failed in a role or on a task that is relevant to their self-concept, they may be more likely to experience shame than when they fail on a task that is unimportant to them or not linked to their self-concept.

Moreover, personally relevant shame may be even more strongly associated than general shame with distress. In other words, people may be more prone to shame in certain domains than in others because their self-concept is tied to action or inaction in that domain, and shame that arises in these domains may be the most distressing. However, the literature contains a gap in conceptualizing about personally relevant shame. This gap is mirrored by a gap in tools to measure domain-specific shame and guilt-proneness (Tangney et al., 2007).

The current study therefore developed a measure of shame and guilt proneness in a particular domain in which people's self-concept should be particularly activated. This domain involves people's work, especially when that work is conceived of as a vocation or calling. One's self-concept may not be equally activated by different types of work. Some people may perceive their work as merely what they do to pay the bills. Others define themselves by their work and by saying, "I am a doctor" or "I am a pastor." Their performance in this role may have a strong impact on self-evaluation. Empirical work suggests that clergy, for instance, have a difficult time differentiating their self-concept from their role and their performance in that role (Barnard & Curry, 2011).

Therefore, this study sought to create an instrument to measure work domain-specific shame and guilt for clergy, as one population whose identity has been shown to be strongly related to their work role. Scenarios that are relevant to one's work, in some careers, may increase the salience of one's identity and therefore may be more likely to provoke shame, a shame that in turn may be particularly painful and associated with distress. However, many things must be considered in constructing such a measure, especially how to ask participants about their shame and guilt in order to obtain accurate self-reports based on Lewis' (1971) distinction without other confounds.

1.1.2. Complications in assessing individual differences in shame and guilt-proneness

Although there is now a broad empirical support for Lewis' (1971) distinction between shame and guilt-proneness (for reviews see Tangney et al., 2007), many lay persons would not be able to articulate this distinction between shame and guilt. Instead, they may believe things about shame and guilt that have received little or no empirical support, such as that shame is a more public emotion and guilt a more private emotion, a distinction that has received no empirical support (Tangney, 1990), or that guilt-proneness is positively associated with stringent moral standards (Tangney, 1996). Instead research shows that those with high moral standards vary in the degree to which they actually break their standards, in the degree to which they are willing to acknowledge violations or to rationalize them, and the degree to which breaking standards elicits shame or guilt (Kugler & Jones, 1992). Therefore, self-report measures that ask persons, even those who are well-educated, to describe an event that made them feel shame or guilt (Keltner, 1996; Tangney, 1996) do not allow us to draw confident conclusions as participants have a hard time defining and distinguishing between shame and guilt, especially in the abstract (Tangney, 1990).

Thus, research requires a measure of shame and guilt-proneness that does not rely on the participants' ability to distinguish between these two reactions. Researchers have tried to resolve this issue in various ways. For instance, some have developed

scales designed to measure either shame or guilt, but these measures often confound the two. Others have asked participants to read through adjective checklists and to rate the degree to which the adjectives *describe themselves* (Hoblitzelle, 1987). Some of the adjectives are thought to describe shame (e.g., mortified) and others to describe guilt (e.g., culpable). However, the very task of rating how things describe *one's self* rather than *one's specific actions* taps into the shame construct as global attributions about the self are made. Therefore, much of the empirical research that has been conducted on shame and guilt has major limitations due either to requiring that participants know the difference between shame and guilt, confounding shame and guilt in one measure without differentiating the two, or failing to recognize that the structure of the measure itself taps either shame or guilt-proneness.

However, scenario-based measures appear to be particularly well-suited for distinguishing between and assessing shame and guilt. Scenario-based measures like the Test of Self-Conscious Affect (TOSCA) and its forerunner, the Self-Conscious Affect and Attribution Inventory (SCAAI) ask participants to consider specific failures or errors embedded in specific contexts and to report how likely (on a Likert scale of 1-5) they are to think, feel, and behave in specific ways that are consistent with Lewis' (1971) distinction between shame and guilt. This type of measure also allows participants to report that they may experience *both* shame and guilt in response to the same situation

to the same or to differing degrees. Although the TOSCA was intended to serve "as the prototype for a family of measures for assessing self-conscious affective styles" (Tangney, 1990, p. 104), thus far the primary modification of this scale has been to develop a TOSCA-SD for socially deviant, criminal populations. Other versions modeled after the TOSCA may be needed to be relevant for other populations as well.

The biggest criticism levied against the TOSCA is that it measures only maladaptive shame and adaptive guilt, and particularly that it fails to consider that guilt can also be maladaptive (Fontaine, Luyten, De Boeck, & Corveleyn, 2001; Luyten, Fontaine, & Corveleyn, 2002). For instance, guilt may be problematic when the sense of responsibility is exaggerated, irrational, or distorted (especially in the cases of survivor guilt or for events beyond one's control). Guilt may also have a negative side when it is chronic, obsessive, or ruminative, when it transforms over time from guilt over a specific behavior to a more global self-contempt or shame, or when the effects of the behavior one feels guilty about are immutable or irreversible and there is no possibility for confession, repair, or apology.

Tangney admitted that the TOSCA-3 does not measure these types of "pathological" guilt (Tangney, 1996; Tangney et al., 2007), which has caused some to conclude that the TOSCA-3 scales "suffer from construct underrepresentation" (Luyten et al., 2002, p .1376). Tangney (1996) stated that the TOSCA-3 focuses on functional

rather than dysfunctional guilt and admitted that the focus on the former to the exclusion of the latter may be simplistic.

However, the issue at stake may not be so much the fact that the TOSCA-3 guilt scale focuses on adaptive cognitive appraisals, but that it frequently goes beyond the cognitive appraisal of attributions that define shame and guilt responses (Lewis, 1971) to behaviors associated with these attributions. For instance, two of the shame responses on the TOSCA-3 include, "You would keep quiet and avoid the co-worker" and "you would think about quitting." These responses go beyond feeling badly about one 's self to actions that attempt to deal with that pain, *actions that involve avoidance and hiding*. These responses highlight the maladaptive aspects of shame *and negative ways of coping* with shame.

Moreover, several of the guilt responses include, "you'd think you should make it up to him as soon as possible," "you would apologize and make sure your friend feels better," and "you would stay late to help clean up the stain after the party." Again, these responses go beyond the cognitive appraisal to the *positive action* associated with feeling badly about one's actions. Responses that are limited to cognitive appraisals such as, "you would think: 'I'm inconsiderate'" for shame and "you would feel bad you hadn't been more alert driving down the road" for guilt focus more clearly on the

theoretical distinction articulated by Lewis and avoid confounding the emotional and cognitive reaction with maladaptive or adaptive responses.

Several researchers have used factor analysis of the TOSCA-3 to discern whether the scale measures only maladaptive shame and adaptive guilt (Fontaine et al., 2001; Luyten et al., 2002). After identifying shame items that did not correlate more strongly with other shame items than with guilt items and vice versa and removing these non-differentiating items, both research teams constructed scales comprised of only differentiating items. They then examined whether the new differentiating scales, Guilt-Differentiated (GD) and Shame-Differentiated (SD), had the same pattern and strength of association with other variables (such as those listed in Table 2) as the original shame and guilt scales, respectively. They also examined whether there were any consistent differences between differentiating and non-differentiating items.

Fontaine and his colleagues found that all of the differentiating guilt items focused on a tendency to repair the effects of the transgression and all of the differentiating shame items focused on negative self-evaluation. Fontaine and his colleagues (2001, p. 449) also found that the pattern and size of correlations between other constructs and the original shame and guilt scales and the differentiating shame and guilt scales were "almost identical." They concluded that this indicates that the TOSCA-3 guilt scale measures "a tendency to reparation associated with guilt" and the

TOSCA-3 shame scale measures "a tendency to global negative self-evaluation" (p. 449). What remains to be seen is whether a scenario-based measure with a shame scale that measures negative self-evaluation and a guilt scale that measures negative action-evaluation would show sufficient differentiation between the scales and any different pattern or size of correlations than the original TOSCA-3.

Luyten and colleagues (2002) essentially replicated Fontaine and colleagues' (2001) results in both a sample of 228 students and a sample of 542 nonstudent adults. They conducted a principal component analysis which showed that items with a high loading on guilt focused on reparative action and those with a high loading on shame focused on negative self-evaluation. They created revised scales that contained only items with high loadings on either shame or guilt, and these scales reproduced the pattern and magnitude of the correlations of the original scales (see Table 2 for original correlations).

These findings led these researchers to conclude that if there is a negative side to guilt, uncomplicated by shame, the TOSCA-3 may fail to capture it. The TOSCA-3 guilt scale, with its focus on reparative action or emotional response tendencies, can provide only limited evidence concerning the existence and role of maladaptive guilt (Luyten et al., 2002). Therefore, in the current study, the items that were selected to represent shame and guilt more rigidly adhered to Lewis' (1971) distinction focused on cognitive

appraisals of attributions without including behavioral confounds. This strategy may limit the degree to which the criticism can be levied that only maladaptive shame and adaptive guilt are measured.

1.2. Shame and Burnout

One way to assess personally relevant failures is to ask people about failures related to their work. Self-concept is often related to the work that we do, especially when that work is conceived of as vocation or calling. Saying that one is a pastor, for instance, may be thought to convey more than just what one *does*, but also what sort of person one *is*. In the words of Sanford (1992), the clergy role is egocentric; that is, it involves the identity of the pastor. When people feel that their gifts, abilities, identity, and nature have led them to the pastorate, flaws, inadequacies, and failures in this area may especially activate shame.

The distress caused by this shame may be captured by measures of burnout. Burnout is characterized by emotional exhaustion and decreased satisfaction, or by increased negative affect and decreased positive affect (Francis, Kaldor, Robbins, & Castle, 2005). Consequences of burnout include impaired physical health, lowered professional commitment, and reduced self-esteem (Miner, Dowson & Sterland, 2010). Burnout not only takes a toll on the worker but also is related to poorer job performance, interpersonal conflict, and decreasing length of service; in other words, those served by

a burned out worker also tend to suffer (Beebe, 2007; Maslach, Schaufeli, & Leiter, 2001; Miner, Dowson, & Sterland, 2010).

Many things have been found to be associated with clergy burnout, including poor conflict management styles (Beebe, 2007), introversion (Francis, Wulff, & Robbins, 2008), and general shame proneness (Barnard & Curry, 2011). A few things have also been found to protect against burnout. Pastors who differentiate their self-concept from their role and their performance in their role are less likely to experience burnout (Barnard & Curry, 2011; Beebe, 2007). Moreover, pastors who have more interests and relationships outside of their vocation appear to be protected against burnout (Doolittle, 2010). In other words, pastors who separate their identity from their role and maintain outside interests are less susceptible to burnout. These pastors may also be less susceptible to intense, personally relevant, domain-specific shame from ministry failures or mistakes, a factor that may be associated with burnout. On the other hand, pastors who only or most prominently define their self-concept by their role may be most likely to experience higher domain-specific ministry shame and may be most susceptible to distress, which could be conceived of as burnout, but no research has addressed these questions.

1.3. Summary

In sum, researchers have been interested in how people differentially relate to *their errors* and to *themselves* after failures and how these differences influence psychological health. Research suggests that shame is positively associated with distress. However, this research is limited in several important ways.

First, although critical exceptions exist, the majority of research assumes that shame proneness is a stable personality characteristic. Therefore, important empirical work on domain-specific responses to failure and its resulting differential impact on affect has been neglected. Importantly, no research has examined whether people are more prone to shame in domains that are personally relevant, such as one's vocation or work. No studies, to the author's knowledge, have examined whether asking people to think about failures related to their work or vocation, which may be related to people's self-concept, increases shame proneness and resulting distress.

Second, even the TOSCA-3, a scenario based measure of guilt and shame that avoids many of the limitations of other measures, confounds reparative action with guilt, and withdrawal with shame. Measures are needed that adhere to Lewis' (1971) definition of shame and guilt to determine whether *negative appraisal* of the self-concept alone, without the *withdrawal* that is part of shame responses in the TOSCA-3, is positively related to distress.

Third, the relation of shame and guilt to outcome variables has mostly been examined through linear relationships. However, it may be important to examine whether their associations with outcome variables are linear or curvilinear. Conceptually it makes sense that shame would have a linear association with other variables such that higher levels of shame are always less adaptive than lower levels. However, perhaps high levels of guilt, previously thought to be advantageous, are less advantageous than moderate levels of guilt. Once reparative action is removed from the guilt responses, moderate guilt may be more advantageous and higher guilt may actually be negatively related to well-being.

A theoretically-driven examination of differential, domain-specific shame-proneness will advance understanding of the complex and multifaceted nature of the ways in which we relate to ourselves after failure in novel and stimulating directions. The current research had three primary goals. Primarily, these two studies aimed to (1) develop a scenario based measure of ministry shame and guilt proneness that avoids confounds and relates specifically to Lewis' (1971) distinction, demonstrates construct validity, and has test-retest reliability; (2) examine whether people in ministry are more prone to shame in ministry scenarios than in general secular scenarios; (3) examine the differential relation of general and ministry shame and guilt proneness on affect and burnout. Initial development of the scale employed students preparing to be pastors,

and testing of the relationship between domain- specific shame to affect, as captured by burnout, was done by sampling current clergy. The following hypotheses are based on findings from existing theory and research:

1.4. Hypotheses

Shame and guilt proneness were not expected to be constant across domains. Instead, people may be more prone to shame when the error is particularly relevant to the offender's self-concept. Work may be particularly relevant to people's self-concept. Findings show that many clergy have difficulty differentiating their self-concept from their sense of role, so they were an ideal sample for testing this hypothesis. Therefore, ministry-related errors, failures, and transgressions were expected to be perceived by clergy as particularly relevant to their self-concept. Ministry errors were thus expected to provoke more shame than general scenarios among clergy.

Shame was expected to be linearly associated with other constructs, but guilt (that is not paired with reparative action) was expected to show a curvilinear association such that moderate guilt is more advantageous than high guilt. Guilt measured by the TOSCA-3, with its pairing of guilt with positive coping devices, was expected to show a linear relationship with other variables, but the new measure of ministry guilt that does not include reparative action was expected to show a curvilinear association with other constructs. It was anticipated that domain-specific shame will replicate known linear

associations of shame with outcome variables including positive and negative affect and burnout.

It was also expected that proneness to shame in ministry scenarios, compared to proneness to shame in general scenarios, would be more strongly associated with greater distress as measured by lower positive affect and higher negative affect and burnout.

2. Study 1: Scale Development

2.1. Method

2.1.1. Participants

In stage one of Study 1, student pastors from a southeastern United States seminary were invited via email to participate in pilot groups to generate items for the new scale of domain-specific shame and guilt; 37 were invited and 10 participated, for an overall response rate of 27%. These student pastors were recruited to serve in one of two pilot groups of five persons each that convened twice, once to brainstorm and generate situations in which pastors might feel that they've made a mistake or an error, and then a second time to look over the constructed measure based on the situations they generated to offer thoughts on its clarity and relevance.

In stage two of Study 1, seminary students from a southeastern United States seminary were invited to participate via email, flyers, and in-class announcements. Approximately 550 enrolled students received the email inviting them to participate by taking surveys through Qualtrics, an online survey tool, and 125 participated, for an overall response rate of 23%. This study consisted of a demographic questionnaire, a traditional measure of general shame and guilt proneness, the newly constructed measure of domain-specific shame and guilt proneness, a measure of positive and negative affect, and a measure of basic understandings of God's nature and human

nature. Qualtrics was used to randomize the order of the measures and the order of the items within each measure for each participant. Participants were allowed to skip items and to drop out at any time. Twenty one participants skipped one or more questionnaires and were thus dropped from analysis, making the final $n = 104$. Students who missed two or fewer items on any given questionnaire were included with their average for that scale imputed for the missing item(s).

The 104 participants who completed all the measures were then invited via email one month later to complete the measure of domain-specific shame and guilt proneness once more to establish test-retest reliability. Of these, 76 began the survey for a response rate of 73%, but of these only 67 finished the survey bringing the response rate to 64%. The same procedure was followed for missing item(s).

2.1.2. Procedure

For stage one, the study was explained to the faculty leader of the student pastor association. He was asked to send a description of the study to current student pastors and an invitation to participate by emailing the author to sign up to be in one of two five person focus groups. Student pastors were used because they were currently serving as a pastor at a church and were thought to be better able than other seminary students to identify common experiences of failure within the role of pastor.

Once the groups were full, the students met with the author over the lunch hour. During this time they were asked to brainstorm scenarios, without sharing personal experiences or stories, that pastors are likely to encounter in their day-to-day work in which pastors might feel badly about themselves, their actions, or their failure to act in a certain way. They were encouraged to brainstorm situations that may arise from the various responsibilities that pastors have. They were prompted to think of visitation and counseling roles, teaching and preaching responsibilities, administrative duties, and other aspects of the role of pastor to develop a variety of scenarios.

Participants were asked to avoid both controversial behaviors and situations in which culpability is pronounced because pilot groups that were used to develop the TOSCA were asked to avoid these situations. In other words, student pastors were asked to stick with scenarios for which most pastors would agree that a mistake or failure of a small magnitude was made so that the scenarios would mirror closely the types of scenarios in the TOSCA-3 (Tangney et al., 2007).

Next, 14 scenarios were selected by the author and her adviser from the larger pool to eliminate redundancy, to include scenarios that pastors would likely encounter, and to ensure that pastors might reasonably respond with either shame and/or guilt to each scenario (Tangney, 1990). Several deleted scenarios dealt primarily with the pastor

forgetting to do something and were so benign that it was unlikely that persons would respond with shame and/or guilt.

Then, a pool of responses for these scenarios was generated, based on Lewis' (1971) and Tangney's (1990) distinction between shame and guilt. However, unlike Tangney's (1990) measure, items were specifically written so as not to include behavioral responses, such as avoidance (which Tangney classifies as shame) or reparation (which Tangney classifies as guilt). Instead, responses were limited to affective and cognitive phenomenological experiences of shame and guilt, that is, to the *negative appraisal of behavior or self* (Dearing et al., 2005).

Items were selected based on Tangney's (1990) criteria that items should be unambiguously shame or guilt reactions and are fairly common and reasonable reactions. An effort was also made to select two responses (one for shame and one for guilt) for each scenario that mirrored each other in format. For example, both responses might start with, "You would think:" or "You would feel that" rather than having one start with the former and one start with the latter on the same scenario to minimize the difference between the responses on everything except the phenomenological experience of shame or guilt.

Students from the pilot groups were then invited by email to set up a time to meet with the author either individually or in pairs to look over the pilot version of the

measure and to be interviewed informally as they assessed the degree to which the responses were reasonable, relevant, and met the aforementioned criteria. They were asked whether any parts of the measure were confusing and to talk aloud about their thoughts about the measure as they read through it. Participants gave feedback on whether the chosen responses matched with the scenario. For instance, one participant said that he wouldn't feel "incompetent" in response to one scenario but more "unfit." Scenarios and responses were modified based on this feedback.

For part two of Study 1, the study was explained to the Dean of Student Life at the divinity school. She was asked to send an email to the seminary students that contained a hyperlink that students could click to take the survey if they were interested. Emails were linked with responses so that responses could be matched for test-test reliability analyses, but identifiers were discarded after these analyses were run. Students who participated in stage two were emailed one month later, and the email had a hyperlink to participate by taking one questionnaire again. No incentives were offered for any stage of participation.

2.1.3. Measures

2.1.3.1. Shame and Guilt

The TOSCA-3 (Tangney et al., 2000) is a measure of guilt, shame, and pride proneness consisting of 11 negative scenarios and 5 positive scenarios. The developers

allow for the option of a short version, which drops the positive scenarios and eliminates the pride scales. Several researchers have used the short form and have found that the short versions of the TOSCA-3 shame and guilt scales correlated .94 and .93 with their corresponding full length versions (Tangney et al., 2000).

The scenarios were originally selected from college students and other adults' written accounts of experiences of shame and guilt. The scenarios included in this scale were meant to be common situations that people are likely to encounter that may provoke feelings of shame or guilt. Each scenario is followed by possible cognitive, affective, and behavioral responses to the situation that fall within five categories of self-conscious emotion. The current study employed only two of the latter responses categories, shame and guilt, an accepted way of shortening this scale, following the precedent set by other researchers (Webb et al., 2007), as noted above.

Participants are instructed to rate each response for how likely they would be to react in each of the ways described on a 5-point Likert scale ranging from "not likely" (1) to "very likely" (5). An example from the TOSCA-3 is "You are driving down the road, and you hit a small animal." The shame response to this scenario is "You would think: "I'm terrible,'" while the guilt response is "You'd feel bad you hadn't been more alert driving down the road." The reliability of these scales is evidenced by three studies using the TOSCA-3 that report the Cronbach's alpha coefficient for the shame scale to be

between 0.76 and 0.88 and for the guilt scale between 0.70 and 0.83 (Tangney et al., 2007).

2.1.3.2. Ministry Shame and Guilt Scale

This measure, modeled after the TOSCA-3 and developed as described above, consists of 14 scenarios that are likely to be encountered by clergy and are likely to provoke shame and/or guilt (see Appendix A). The contexts, situations, and language in this measure are more relevant to and more likely to be experienced by the clergy population. Each scenario is followed by possible cognitive and affective responses to the situation that are typical either of shame or of guilt. Participants are instructed to rate each response in the same manner as in the TOSCA-3 and on the same 5-point Likert scale. An example is "You call a church member by the wrong name." The shame response to this scenario is "You would feel that you are stupid," while the guilt response is "You would feel bad that you hadn't known their name."

2.1.3.3. Positive and Negative Affect Schedule (PANAS)

The Positive and Negative Affective Schedule (PANAS; Watson, Clark, & Tellegen, 1988) consists of two 10-item scales of affect. The PANAS items were selected from Zevon and Tellegen's (1982) mood checklist. A factor analysis of this checklist revealed that the items broadly tapped two factors, and a principal components analysis guided the selection of items for the PANAS. Participants are asked to rate the extent to

which they have experienced each emotion "during the past few weeks" on a 5-point Likert scale ranging from "very slightly or not at all" (1) to "very much" (5). The Cronbach's alpha coefficients range from 0.86 to 0.90 for positive affect (PA) and from .84 to .87 for negative affect (NA), and the correlations between PA and NA are consistently low, ranging from -0.12 to -0.23 (Watson et al., 1988). The PA and NA scales also have demonstrated high test-retest reliability, 0.68 and 0.71, respectively, with an 8-week retest interval. Validity of this scale has been supported by its correlations with measures of distress and psychopathology. PA and NA have been shown to be significantly related to depression, anxiety, and general distress/ dysfunction in the hypothesized directions (as measured by the Hopkins Symptom Checklist (HSCL)), r = -0.35, -0.35, and -0.19 and r = 0.56, 0.51, and 0 .74 respectively (Watson et al., 1988).

2.1.3.4. Basic Theological Views of God and Humanity

This measure was constructed for this study to explore whether simple statements of basic theological beliefs were associated with proneness to guilt and/or shame. Four basic statements about God and two basic statements about humanity were constructed, and participants were instructed to rate each statement for how much they agree on a 5-point Likert scale ranging from "disagree strongly" (1) to "agree strongly" (5). The four statements about God were, "I view God as harsh and condemning," "I view God as loving and forgiving,'" "I see God as distant and

uninvolved," and "I see God as near and involved." The two basic statements about humanity were, "I view humans as basically good but also as having flaws" and "I view humans as basically depraved but also as receiving grace."

2.1.4. Data Analysis

First, the properties of the new instrument, ministry shame and guilt, were examined using Cronbach's alpha coefficients, item-analysis, two exploratory factor analyses (EFA), and one secondary factor analysis (SFA). EFAs were used to explore whether there were meaningful differences among shame scenarios and shame responses or among guilt scenarios and guilt responses. For instance, the question was whether two or more meaningfully different types of shame responses or shame provoking scenarios were contained in the new instrument. Then, of primary interest, a secondary factor analysis (SFA) was conducted using the factors from the two EFAs to discern whether two superordinate factors emerge, one measuring shame and the other measuring guilt.

Second, the simple correlations of the new measure and positive and negative affect were examined to establish construct validity. A curvilinear term was also added to examine whether the relationships between guilt (both ministry and TOSCA-3) and positive and negative affect (summed across PANAS subscales) are linear or curvilinear. Third, residuals for guilt-free shame (shame without guilt, SwG) and shame-free guilt

(guilt without shame, GwS) were constructed, and partial correlations of the residuals with positive and negative affect were examined. Fourth, test-retest reliability was examined. Lastly, simple correlations were examined to explore the relationship between guilt and shame and basic views about God and about human nature.

2.2. Results

2.2.1. Sample Description

Sample characteristics are shown in Table 3. The students who responded were mostly in their 20's and ranged in age from 22 to 61 (Table 3). The average age was 29.74 (SD = 8.93) and the median age was 26. Thirty-seven percent of those who responded were male and 94% of respondents were white (Table 3). Seventy-five percent of those who responded were Methodist.

Table 3. Student Respondent Characteristics

	N	%		N	%		N	%
Male gender	67	36.53	**Year in School**			**Race**		
Age			1	18	17.31	Asian	1	0.96
Twenties	74	71.15	2	33	31.73	Black	2	1.92
Thirties	17	16.35	3	24	23.08	Hispanic	2	1.92
Forties	4	3.85	>3	28	26.92	White	98	94.23
Fifties	8	7.69				Other	1	0.96
Sixties	1	0.96	**Denomination**					
			UMC	78	75.00			
			Baptist	8	7.69			
			Episcopalian	6	5.77			
			Presbyterian	4	3.85			
			Other	8	7.69			

Note. N = 104. UMC = United Methodist Church.

2.2.2. Examining the new instrument

2.2.2.1. Internal Structure of the Ministry Shame and Guilt Scale

First, the scale items were factor analyzed using a principal axis extraction and an oblique (direct oblimin) rotation. This method allows the underlying factors to be related. The pattern factor loadings are the partial correlations between each item and each factor while partialling out variance accounted for by the other factors.

Based on an initial inspection of a factor analysis of shame items and a factor analysis of guilt items, one scenario was dropped from further analysis. Scenario five was about a pastor laughing at an off-color joke told by a parishioner (for full scenario see Appendix A), and its communality with other shame items was .20 and with other guilt items .26. Its maximum loading on the pattern matrix for shame was .22 and for

guilt .33, making it the most weakly related to other items and to emerging factors on both scales. Cronbach's alpha was not diminished by removing this scenario.

Based on the inspection of the scree plot for shame with 13 items, 3 factors were retained with eigenvalues of 5.0, 1.28, and 1.04, and the eigenvalue of the next largest factor was .95 (Table 4). The highest loading items on Factor 1 involved items that expressed shame provoked by scenarios in which the pastor is unable to do something (e.g., not being able to comfort a child who lost a family member and finding out that parishioners continue to go to the previous pastor for counseling, baptisms, and weddings). Factor 2 expressed shame from scenarios in which the pastor made a mistake or forgot something (e.g., calling a church member by the wrong name and not being able to remember where the Bible talks about something when asked by a parishioner). Factor 3 involved scenarios in which the pastor had an awkward encounter with an individual parishioner (e.g., forgetting about a lunch meeting with a parishioner and making a church member feel embarrassed by commenting to them that they haven't seen them in church for a while). Correlations among these shame factors are shown in Table 5.

.

Table 4. Shame Exploratory Factor Analysis Pattern Matrix

	Factor Loadings		
	1	2	3
Delayed and Inadequate Sermon Preparation			
You would think: "I'm incompetent."	.207	.464	.054
Call Parishioner by Wrong Name			
You would feel that you are stupid.	-.081	.697	-.109
Can't Recall Bible Passage			
You would feel that you are unfit.	-.010	.661	-.106
Put off Visiting Parishioner in Hospital			
You would feel that you are inconsiderate.	.098	.543	.131
Forget to Meet Parishioner for Lunch			
You would feel that you are disrespectful.	.045	.492	-.504
Embarrass Member About Their Attendance			
You would feel that you are impolite.	.166	.093	-.507
Attendance and Tithes Drop			
You would feel that you are deficient.	.430	.155	-.194
Complain about Congregants and Leaders			
You would think: "I'm unkind."	.379	.312	.055
Unable to Comfort Grieving Child			
You would feel that you are useless.	.685	.027	.023
Sermon Doesn't Connect but Offends/Hurts			
You would feel that you are insufficient.	.554	-.020	-.273
Use Wrong Name in Funeral Bulletin			
You would think: "I'm an idiot."	.548	.189	.127
Fail to Confront Ineffective Volunteer			
You would feel that you are a coward.	.414	-.051	-.258
Parishioners go to Previous Pastor not You			
You would feel that you are inferior.	.783	-.042	.015

Note. $N = 104$. For full scenarios see Appendix A.

Table 5. Shame Exploratory Factor Analysis Factor Correlations

	Factor Correlations	
Factors	2.	3.
1.	.580	-.359
2.		-.234

Note. $N = 104$.

Based on the inspection of the scree plot for guilt with 13 items, 4 factors were retained with eigenvalues of 3.64, 1.28, 1.24, and 1.14, and the eigenvalue of the next largest factor was .93 (Table 6).

The highest loading items on Factor 1 involved guilt reactions to scenarios involving pastoral care (e.g., complaining about parishioners, being unable to comfort a child whose family member has died, and putting off visiting a church member in the hospital), and Factor 2 involved items that expressed guilt in response to scenarios in which a pastor forgot something or made a mistake (e.g., forgetting where a passage is in the Bible and forgetting about a lunch meeting with a parishioner). The highest loading items on Factor 3 involved responses to scenarios about the pastor's public role (e.g., sermon delivery and presiding at baptisms and weddings), and Factor 4 involved items that expressed guilt in response to poor ability to confront others directly and gracefully (e.g., not knowing how to respond to an ineffective leader in the congregation or embarrassing a member by commenting on their poor recent attendance). Correlations among these guilt factors are shown in Table 7.

Table 6. Guilt Exploratory Factor Analysis Pattern Matrix

	Factor Loadings			
	1	2	3	4
Delayed and Inadequate Sermon Preparation				
You would think: "I should have worked harder on my sermon earlier."	.047	-.053	.648	-.100
Call Parishioner by Wrong Name				
You would feel bad that you hadn't known their name.	.116	-.389	.129	.076
Can't Recall Bible Passage				
You would feel badly that you didn't have more knowledge of Scripture on that topic.	-.135	-.767	-.075	.099
Put off Visiting Parishioner in Hospital				
You would feel badly that you hadn't visited earlier.	.414	-.423	.021	.105
Forget to Meet Parishioner for Lunch				
You would feel that your action was disrespectful.	.064	-.519	.183	-.020
Embarrass Member About Their Attendance				
You would feel that you shouldn't have said anything.	-.012	-.091	-.068	.490
Attendance and Tithes Drop				
You would feel that you should have emphasized attendance, tithes, and inviting new persons to church more...	.114	.079	.098	.429
Complain about Congregants and Leaders				
You would think: "I shouldn't have joined in those complaints."	.757	.134	-.046	.091
Unable to Comfort Grieving Child				
You would feel badly that your words had been unable to comfort the child.	.475	-.206	.124	.012
Sermon Doesn't Connect but Offends/Hurts				
You would feel that you should have better anticipated how it would influence people and delivered it differently.	-.066	.056	.568	.265
Use Wrong Name in Funeral Bulletin				
You would think: "My actions shouldn't have been so hasty."	.093	-.060	.290	-.035

Fail to Confront Ineffective Volunteer				
You would feel that your action was cowardly.	.028	-.084	.066	.503
Parishioners go to Previous Pastor not You				
You would feel that you should have built closer relationships with your congregants and focused more on pastoral care.	-.070	.002	.624	.052

Note. $N = 104$. For full scenarios see Appendix A.

Table 7. Guilt Exploratory Factor Analysis Factor Correlations

	Factor Correlations		
Factors	2.	3.	4.
1.	-.258	.374	.315
2.		-.377	-.334
3.			.345

Note. $N = 104$.

Next, a secondary factor analysis was conducted (Table 8). Each participant's score on each of the seven factors (three shame and four guilt factors) was computed, and a factor analysis of these seven factor scores was conducted. This analysis was done to examine whether the four guilt factors loaded onto one second-order factor and the three shame factors loaded onto another second-order factor. Based on the inspection of the scree plot two factors emerged with eigenvalues of 3.33 and 1.39, and the eigenvalue of the next largest factor was 0.73. The guilt factors loaded onto one factor, and the shame factors loaded onto another factor (Table 8). The two factors correlated -0.387 and all communalities were above 0.4.

Table 8. Secondary Factor Analysis Pattern Matrix

	Factor	
	1	2
Guilt Factor 1	.718	.079
Guilt Factor 2	-.541	.237
Guilt Factor 3	.789	.092
Guilt Factor 4	.641	-.205
Shame Factor 1	.214	-.754
Shame Factor 2	.115	-.721
Shame Factor 3	.128	.694

Note. $N = 104$.

2.2.2.2. Reliability of the new ministry shame and guilt proneness scale

Two methods were used to assess the reliability of the new scale: internal consistency and test-retest reliability. Taken together, the results provide strong support for the reliability of the scales. Internal consistency for ministry shame and ministry guilt was measured by Cronbach's alpha coefficient (0.86 and 0.77, respectively). Item-total correlations for shame items were all above 0.40 and were all above 0.30 for guilt items.

Test-retest is the reliability measure of choice for a scenario-based, multidimensional (cognitive and affective responses) scale (Tangney, 1996). Scenario based measures suffer from lower internal consistency because of the situational variance introduced by the scenarios themselves and because the responses involve cognitive and affective components. Thus, test-retest reliability is conventionally seen as a more appropriate measure of reliability (Dearing et al., 2005; Tangney, 1990).

In a subsample of the students (n = 49, although 67 responded, 18 of them did not include their email, which was being used to link time 1 and time 2 data), test-retest reliabilities for shame and guilt of r = 0.78 and r = 0.82, respectively (p < .0001), were obtained over a 1-month period.

2.2.2.3. Validity of the new ministry shame and guilt proneness scale

2.2.2.3.1. Intercorrelations of Shame and Guilt Subscales with Each Other and with the TOSCA-3 Measure of Shame and Guilt

Table 9. Means and Correlations for New Ministry and TOSCA-3 Shame and Guilt

	MShame	MGuilt	TShame	TGuilt
MGuilt	.51***			
TShame	.78***	.44***		
TGuilt	.16	.57***	.23*	
Gender	-.07	-.29**	-.12	-.27**
Age	-.09	.00	-.06	.09
Mean	2.54	3.88	2.69	4.25
SD	.74	.53	.77	.47

Note. M = Ministry; T = TOSCA-3.
N = 103 *p < .05. **p < .01. ***p < .001.

Table 9 presents the means, standard deviations, and intercorrelations of the shame and guilt subscales of the new ministry measure with the traditional TOSCA-3 measure. In the ministry measure, it appeared that shame and guilt are more significantly related, r = 0.51, p < .001, than shame and guilt in the TOSCA-3, r = 0.23, p < .05 (Table 9). A Pearson Filon test with Steiger correction confirmed that ministry shame

and guilt are more highly correlated than TOSCA-3 shame and guilt, $z(101) = 2.64$, $p = .008$.

As anticipated, the new shame and guilt scales were significantly correlated with the corresponding TOSCA-3 scales, $r = 0.78$ and 0.57, respectively ($p < .001$) (Table 9). It appeared that ministry shame and TOSCA-3 shame were more correlated than ministry guilt and TOSCA-3 guilt. A Pearson Filon test with Steiger correction confirmed this, $z(101) = 2.83$, $p < .005$. This finding indicates that highly related but not identical constructs were measured by the new ministry scales.

In this sample, no gender differences were obtained for shame, $t(102) = 0.96$ and 1.24 for ministry and TOSCA-3, respectively. However, men reported less guilt on both measures than women, $t(102) = 3.11$ and 2.78 for ministry and TOSCA-3 guilt, respectively, $p = .002$ and .006, respectively (Table 10).

Table 10. Comparing Degree of Shame and Guilt Between Male and Female Seminarians

		MShame	MGuilt	TShame	TGuilt
Men [a]	Mean	2.44	3.67**	2.57	4.08**
	SD	.80	.55	.82	.56
Women [b]	Mean	2.59	3.99**	2.76	4.31**
	SD	.71	.48	.74	.47

Note. M = Ministry; T = TOSCA-3

[a]n=67 [b]n=37. **$p < .01$

2.2.2.3.2. Convergent and Discriminant Validity: The PANAS

Studies using the TOSCA-3 have repeatedly shown that shame is positively associated with distress and negatively associated with well-being whereas guilt is often

not significantly related to these constructs when shame is partialled out (Table 2). To establish the validity of the new measures, the correlations and semi-partial correlations between aspects of positive and negative affect and the new shame and guilt scales were examined (Table 11). Gender was not significantly related to any PANAS or theology items and thus was not included in Table 11. The new scale related as expected to positive and negative affect. Ministry shame was positively associated with fear, hostile feelings, sadness, and fatigue, *r*'s = 0.37, 0.30, 0.31, and 0.29, respectively, and these associations closely mirror the TOSCA-3 associations with these variables, *r*'s = 0.42, 0.24, 0.34, and 0.36, respectively (Table 11). Ministry guilt and TOSCA-3 guilt were not significantly associated with any of the PANAS scales (Table 11).

Table 11. Means and Correlations for Positive and Negative Affect, Theology, and New Ministry and TOSCA-3 Shame and Guilt

	Fear	Hostile	Sad	Jovial	Fatigue	Serene	Harsh God	Loving God	Distant God	Near God	Good Humans	Depraved Humans
Hostile	.54***											
Sad	.59***	.53***										
Jovial	-.23*	-.39***	-.44***									
Fatigue	.41***	.52***	.37***	-.16								
Serene	-.25*	-.26**	-.23*	.48***	-.25*							
Harsh	-.05	-.02	.04	-.07	-.08	.05						
Loving	-.05	-.05	-.08	.23	.13	.10	-.28**					
Distant	.19	.11	.26**	-.14	.07	.02	.35***	-.31**				
Near	.01	-.11	-.19	.26**	.08	-.02	-.13	.39***	-.51***			
Good	.13	.08	.10	-.03	.10	.01	-.17	-.06	.10	-.05		
Depraved	-.01	.03	.01	-.10	-.07	.04	.04	.07	-.04	.01	-.42***	
MShame	.37***	.30**	.31**	-.19	.29**	-.22*	.09	.00	.12	-.04	.05	.05
MSwG	.36***	.33***	.30**	-.27**	.26**	-.16	.16	-.17	.19	-.22*	.02	.05
MGuilt	.12	.04	.09	.09	.13	-.18	-.09	.28**	-.08	.30**	.06	.00
MGwS	-.08	-.14	-.08	.21*	-.02	-.08	-.16	.32***	-.17	.36***	.05	-.02
TShame	.42***	.24*	.34***	-.14	.36***	-.18	.09	.07	.03	.02	.04	.09
TSwG	.40***	.24*	.32***	-.15	.34***	-.15	.12	.04	.06	-.03	.03	.09
TGuilt	.15	.07	.16	.04	.14	-.15	-.09	.14	-.12	.21*	.03	.01
TGwS	.06	.02	.09	.08	.06	-.12	-.11	.13	-.13	.21*	.02	.00
Mean	1.93	1.92	2.23	3.26	3.41	2.69	1.54	4.70	1.53	4.32	3.33	3.43
SD	.85	.60	1.00	.82	.90	.82	.65	.54	.78	.83	1.17	1.18

Note. M = Ministry; T = TOSCA-3. SwG = Shame Without Guilt. GwS = Guilt Without Shame.
N = 103 *p < .05. **p < .01. ***p < .001.

2.2.3. Testing the Hypotheses

When mean ministry shame is compared to mean TOSCA-3 shame (Table 9), seminary students did not report significantly more ministry shame but rather significantly more TOSCA-3 shame, $t(102) = -3.26$, $p = .002$. Contrary to expectations, seminary students were more prone to shame in general scenarios than in ministry scenarios.

As previously described, research has focused on how GwS is positively related to positive constructs and negatively related to negative constructs (Table 2, Table 11). To examine the hypothesis that the association between guilt and affect may not be linear and that higher level of guilt may not be as advantageous as previously reported (Table 2), a curvilinear term was examined between guilt (both ministry and TOSCA-3 guilt) and positive and negative affect (summed across appropriate PANAS subscales).

A regression model was used to examine whether a curvilinear guilt term explained variation in positive and negative affect better than a linear term or a partial correlation. Guilt (either ministry or TOSCA-3) was entered on Step 1 of each analysis and guilt-squared was entered on Step 2 to test the curvilinear term after partialling out the linear relationship. *F*-tests and partial regression coefficients (*b*) were employed to examine the ability of guilt squared to explain a significant increase in the proportion of variation (R^2) in positive or negative affect after the prediction of guilt was partialled out.

Neither ministry guilt nor TOSCA-3 guilt in their linear or curvilinear terms explained a significant proportion of variance in negative or positive affect for women or men. Together, ministry guilt and ministry guilt-squared accounted for only 1% of variance in negative affect and less than 1% in positive affect for women and 8% of variance in negative affect and 1% in positive affect for men. Together TOSCA-3 guilt and TOSCA-3 guilt squared accounted for only 3% of variance in negative affect and 1% in positive affect for women and 8% of variance in negative affect and 8% in positive affect for men.

3. Study 2: Shame and Clergy Burnout

3.1. Method

3.1.1. Participants

In Study 2, current United Methodist clergy from a Midwestern State were invited via email and an in-person presentation at their annual gathering to participate by either clicking on a hyperlink in the email or by filling out a pen and paper packet of questionnaires; 350 were invited and 98 participated, for an overall response rate of 28%. This study consisted of a demographic questionnaire, a measure of burnout, a measure of general shame and guilt proneness, and the new measure of ministry shame and guilt proneness. Participants were allowed to skip items and to drop out at any time. Clergy who completed each questionnaire and omitted two or fewer items on any questionnaire were included in the final sample, with their average for that scale imputed for the missing item(s).

3.1.2. Procedure

The study was explained to the executive secretary of this region to ask permission to present about this study and invite clergy to participate at the upcoming annual gathering of clergy in this state. He agreed to allow the author to pass out invitations to participate and to present the study to the gathered clergy. Clergy were invited in the flyer and by an email he sent as a follow-up to either fill out a pen and paper packet during the gathering or to follow the web address on the flyer or the

hyperlink in the email to complete the questionnaires online. Qualtrics was used to generate online versions of the questionnaire. For those who took the measures online, Qualtrics randomized both the order of the measures and the order of the items within each measure for each participant. Measures and items were not randomized for those who took the pen and paper version of the surveys. Of the 98 participants, 56 (57.14%) completed the measure online. Participation was anonymous, and no incentives were offered.

3.1.3. Measures

3.1.3.1. Shame and Guilt

The TOSCA-3 (see description in Study 1) was used to assess general shame and guilt proneness, and the ministry shame and guilt scale was used to assess proneness to shame and guilt when scenarios are more personally relevant or tied to a person's role.

3.1.3.2. Burnout

The Francis Burnout Inventory (FBI) (Francis et al., 2005) is designed to assess burnout in religious leaders. This 22-item measure consists of two 11 item subscales. Each item is rated on a 5-point Likert scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). The two scales that make up this measure are the Satisfaction in Ministry Scale (SIMS) and the Scale of Emotional Exhaustion in Ministry (SEEM). The SIMS includes such items as "I gain a lot of personal satisfaction from fulfilling my functions here" and "I feel that my pastoral ministry has a positive

influence on people's lives." The SEEM subscale includes such items as "I find myself frustrated in my attempts to accomplish tasks important to me," "I am invaded by sadness I can't explain," and "Fatigue and irritation are part of my daily experience." The 11 items from the SIMS are alternated in presentation with the 11 items from the SEEM and are typically prefaced by the statement, "The following questions are about how you feel working *in your present congregation*." However, the survey was sent to retired as well as active clergy and to people ordained but not serving at a local church, so it instead read, "*in your current or most recent place of ministry*." Francis et al. (2008) have demonstrated that these two subscales have high reliability as indicated by Cronbach's alpha coefficient values of 0.80 and 0.82 for the SEEM and SIMS, respectively.

3.1.4. Data Analysis

First, the data from Study 2 were analyzed for frequency of burnout symptoms in this sample. Second, Cronbach's alpha coefficients were examined for the new instrument in this sample. Third, the simple correlations of the dimensions of burnout with domain and general shame and domain and general guilt proneness were examined. A curvilinear term was also added to examine whether domain-specific guilt and TOSCA-3 guilt have a linear or curvilinear relationship with burnout. Fourth, residuals for guilt-free shame (shame without guilt, SwG) and shame-free guilt (guilt without shame, GwS) were constructed and partial correlations of the residuals with

burnout were examined. Fifth, analyses examined whether clergy were more prone to shame in the ministry scenarios than the general scenarios by comparing the mean and distribution of responses, using paired t-tests. Sixth, analyses were conducted to test whether ministry shame was more related than general shame proneness to distress as measured by low satisfaction in ministry and high emotional exhaustion in ministry, by comparing correlated correlations.

3.2. Results

3.2.1. Sample Description

Fifty-five percent of those who responded were male (Table 12). The ages of clergy in this sample were normally distributed and ranged from 28 to 77, and they ranged in the amount of time that had been in ministry one to 48 years (Table 12). Although the number of hours worked was not incorporated into the model, it is interesting to note that 87% of the clergy reported working over 40 hours a week and 61% reported working over 50 hours a week.

Table 12. Clergy Respondent Characteristics

	N	%		N	%		N	%
Male gender	51	54.84	**Years Served**			**Church Size**		
Female	42	45.16	0-5	24	27.59	Small	40	43.96
			6-9	9	10.34	Medium	39	42.86
Age			10-19	23	26.44	Large	12	13.19
Twenties	1	1.09	20-39	29	33.33			
Thirties	10	10.87	40+	4	4.60	**Church Setting**		
Forties	14	15.22				Urban	17	19.32
Fifties	41	44.57	# **Churches Served**			Rural	44	50.00
Sixties	21	22.83	1	63	72.41	Suburban	27	30.68
Seventies	5	5.43	2	18	20.69			
			3	6	6.90	**Hrs worked/week**		
Marital Status						Under 40	16	17.20
Single	6	6.38	**Position**			40-49	21	22.58
Married	84	89.36	Elder	67	71.28	50-59	34	36.56
Divorced	3	3.19	Local Pastor	22	23.40	60+	22	23.66
Widowed	1	1.06	Other	5	5.32			

Note. Percentages based on *N* = 87-94 due to some respondents who did not complete or completed only portions of the demographic questionnaire.

The previous table shows the range and distribution of responses and Table 13 reports the average characteristics of this sample.

Table 13. Average Respondent Characteristics

	Age	Hours Worked	Years Served	# Churches
Mean	53.68	46.42	16.57	1.26
SD	10.69	14.61	12.99	0.67

Note. Percentages based on *N* = 84-94 due to some respondents who did not complete or completed only portions of the demographic questionnaire

Percent endorsement ("agree" or "strongly agree") of SIMS and SEEM items was calculated to investigate how pervasive symptoms of burnout are in this sample (Table 14). The percent endorsement of clergy in this sample was compared to the percent of clergy who endorsed these items in a recent sample of Methodist clergy in North

Carolina (Barnard & Curry, 2011). Z-tests, with Bonferroni correction for multiple comparisons, indicated that endorsement did not differ significantly on any item endorsements, suggesting that these two samples are remarkably similar in the extent to which they experience satisfaction and emotional exhaustion. This study replicates previous work finding a high percentage of clergy reporting SIMS (the lowest endorsement rate being 65%). Although SEEM items are endorsed at a lower level, a substantial number of clergy endorse some of the symptoms of emotional exhaustion in ministry (Table 14).

Table 14. SIMS and SEEM Item Endorsement

Satisfaction in Ministry Scale (SIMS)	**% Endorsed Current WI Study[a]**	**% Endorsed NC Study 2011[b]**
I have accomplished many worthwhile things...	88	93
I gain a lot of personal satisfaction from working with people in my current ministry.	92	86
I deal very effectively with the problems of the people in my current ministry.	71	66
I can easily understand how the people here feel about things.	65	59
I feel very positive about my ministry here.	79	77
I feel that my pastoral ministry has a positive influence on people's lives.	92	97
I feel that my teaching ministry has a positive influence on people's faith.	81	91
I feel that my ministry is really appreciated by people.	93	88
I am really glad that I entered the ministry.	84	88
The ministry here gives real purpose and meaning to my life.	76	84
I gain a lot of personal satisfaction from fulfilling my functions here.	78	86
Scale of Emotional Exhaustion in Ministry (SEEM)		
I feel drained by fulfilling my ministry roles.	27	31
Fatigue and irritation are part of my daily experience.	15	32
I am invaded by sadness I can't explain.	8	10
I am feeling negative or cynical about the people with whom I work.	11	19
I always have enthusiasm for my work. (reverse scored)	61	58
My humor has a cynical and biting tone.	10	18
I find myself spending less and less time with those among whom I minister.	7	11
I have been discouraged by the lack of personal support for me here.	8	15
I find myself frustrated in my attempts to accomplish tasks important to me.	30	35
I am less patient with those among whom I minister….	16	20
I am becoming less flexible in my dealings with those among whom I minister	11	11

Note. [a]*N*=98 [b]*N*=69.

3.2.2. Examining the New Instrument

Internal consistency for ministry shame and ministry guilt was measured by Cronbach's alpha coefficients (0.86 and 0.76, respectively).

3.2.3. Descriptive Statistics

Table 15 presents the demographic data and how demographic variables relate to the variables of interest. Gender was significantly associated with TOSCA-3 guilt, as it was in the student sample with women reporting higher guilt, but not with ministry guilt. Age and number of hours worked were not significantly correlated with either dimension of burnout, nor were they associated with the tendency to experience shame or guilt in ministry or secular situations. Two other demographic variables were significantly associated only with the tendency to experience guilt in ministry situations. Number of years in ministry was negatively related and number of churches served was positively related to tendency to experience guilt in response to ministry scenarios, r = -0.26 and 0.21, respectively (p's < .05).

Table 15. Correlation Matrix for Demographic Variables with New Ministry Shame and Guilt, TOSCA-3 Shame and Guilt, and Burnout

	MShame	MGuilt	TShame	TGuilt	SIMS	SEEM
Gender	.00	-.20	-.07	-.26*	-.05	.14
Age	-.19	-.17	-.18	-.04	-.06	-.11
# Churches	.15	.21*	.19	.18	-.02	-.06
Yrs. Served	-.01	-.26*	-.15	-.13	-.08	-.02
Hrs. Work	-.05	-.10	-.03	-.05	-.02	.12

Note. M = Ministry; T = TOSCA-3; SIMS = Satisfaction in Ministry; SEEM = Scale of Emotional Exhaustion in Ministry.
N = 87-94 clergy due to some respondents who did not complete or completed only portions of the demographic questionnaire.
*$p < .05$.

Table 16 presents means, standard deviations, and bivariate correlations of key variables of interest. The SIMS and SEEM had a negative correlation of -0.61, $p < .0001$, indicating that they are measuring related but not identical constructs. Gender was significantly related only to TOSCA-3 guilt, and TOSCA-3 guilt was not significantly related to any other variables of interest. Age was not significantly associated with any of the variables of interest. Therefore, participants who did not report gender or age data were retained in the rest of the analyses rather than dropped.

Table 16. Means and Correlations for New Ministry Shame and Guilt, TOSCA-3 Shame and Guilt, and Burnout

	MShame	MGuilt	TShame	TGuilt	SIMS	SIM	SEEM	SEEM
MShame					-.25*	(-.21)*	.30**	(.30)**
MGuilt	.30**				-.15	(-.08)	.06	(-.04)
TShame	.79***	.38***			-.18	(-.21)*	.35***	(.36)***
TGuilt	.20	.61***	.34***		.07	(.14)	.03	(-.10)
Mean	2.04	3.47	2.21	4.04	4.09		2.29	
SD	.62	.60	.62	.49	.46		.52	

Note. M = Ministry; T = TOSCA-3; SIMS = Satisfaction in Ministry; SEEM = Scale of Emotional Exhaustion in Ministry. Numbers in parentheses are semipartial correlations (SwG or GwS) with the influence of either shame or guilt removed.
N = 98 WI clergy
*p < .05. **p < .01. ***p < .001.

Although ministry shame and guilt were significantly more correlated in the student sample than TOSCA-3 shame and guilt, no significant difference was obtained between these correlations in this sample of clergy, $z(95) = -0.36$ (Table 15). However, it again appeared that ministry shame and TOSCA-3 shame were more correlated (0.79) than ministry guilt and TOSCA-3 guilt (0.61). A Pearson Filon test with Steiger correction confirmed this, $z(95) = 2.50$, $p = .012$.

Clergy on average experienced less ministry shame and guilt and less TOSCA-3 shame and guilt than seminary students reported experiencing (Table 17). T-tests confirmed this, $t(95) = 5.18$, 5.30, 4.85, and 3.10, respectively.

Table 17. Comparing Degree of Shame and Guilt between Seminary Students and Clergy

	MShame	MGuilt	TShame	TGuilt
All Students [a]	2.54 (.74)***	3.88 (.53)***	2.69 (.77)***	4.25 (.47)**
Female Students [b]		3.99 (.48)		4.31 (.47)
Male Students [c]		3.67 (.55)		4.08 (.56)
All Clergy [d]	2.04 (.62)	3.47 (.60)	2.21 (.62)	4.04 (.49)
Female Clergy [e]				4.19 (.41)
Male Clergy [f]				3.93 (.53)

Note. M = Ministry; T = TOSCA-3. Standard deviations are in parentheses.
[a]$N = 103$, [b]$n = 37$, [c]$n = 67$, [d]$N = 98$, [e]$n = 42$, [f]$n = 51$.
**$p < .01$. ***$p < .001$.

Overall, the data demonstrate that only higher shame, both in ministry situations and in secular situations, was significantly associated with less satisfaction and more emotional exhaustion in ministry. Contrary to expectations, ministry shame was not more strongly associated with satisfaction or emotional exhaustion in ministry than was TOSCA-3 shame, $t(95) = 1.09$ and $t(95) = 1.36$, respectively. In addition, higher ministry shame was significantly associated with higher ministry guilt and higher general shame proneness in secular situations. Neither ministry nor TOSCA-3 guilt were significantly correlated with either satisfaction or emotional exhaustion in ministry either in their full form or as a residual (GwS: guilt without shame shown in semipartial correlations in Table 15).

3.2.4. Testing the Hypotheses

To address the main hypothesis that clergy are more prone to shame when the scenarios are relevant to their vocation and self-concept, the average proneness to shame on both scales was compared. However, clergy were not more prone to shame in ministry situations (mean = 2.04) than they were prone to shame in general scenarios (mean = 2.21), $t = -1.919$, $p > .05$.

Next, shame in ministry situations was expected to be more predictive of variation in burnout. Even if clergy were not more prone to shame in this domain, shame that arises in ministry contexts could be uniquely related to burnout. The analysis plan involved two hierarchical multiple regression models to examine SIMS and SEEM, the two components of burnout, separately in relationship to vocation specific shame and general shame. However, diagnostics revealed problematic multicollinearity (Cohen et al. 2003, p. 424). Ministry shame was significantly correlated with general shame, $r = 0.79$, $p < .0001$. This level of multicollinearity introduces instability into the models, so multiple regression analysis could not be used.

Instead, semipartial correlations were used to remove the influence of general shame to examine whether ministry shame had a significant unique relationship with clergy burnout (Table 18). Overall, the data demonstrate that the tendency to experience shame in ministry scenarios does not have a significant unique relationship with either

component of burnout when the relationship of general proneness to shame is removed (Table 18).

Table 18. Semipartial Correlations for Shame and Burnout

	SIMS		SEEM	
MShame	-.25*	(-.18)	.30**	(.04)
TShame	-.18	(.02)	.35***	(.19)

Note. M = Ministry; T = TOSCA-3; SIMS = Satisfaction in Ministry; SEEM = Scale of Emotional Exhaustion in Ministry. Numbers in parentheses are semipartial correlations with the influence of either ministry shame or general shame removed.
N = 98 WI clergy
*$p < .05$. **$p < .01$. ***$p < .001$.

However, correlations examine linear relationships, so a regression model was used to examine whether a curvilinear guilt term explained variation in burnout better than a linear term. We did not run a similar curvilinear analysis for shame due to a lack of theoretical justification for these analyses, as previously explained. Guilt (either ministry or TOSCA-3) was entered on Step 1 of each analysis and guilt-squared was entered on Step 2 to test the curvilinear term after partialling out the linear relationship. *F*-tests and partial regression coefficients (*b*) were employed to examine the ability of guilt squared to explain a significant increase in the proportion of variation (R^2) in satisfaction or emotional exhaustion after the prediction of guilt was partialled out.

Contrary to expectations, neither aspect of ministry guilt explained a significant proportion of variance in SIMS or SEEM. Together the two variables accounted for only

3% of variance in SIMS and 2% in SEEM (Table 19). No evidence was found for curvilinear association between ministry guilt and burnout dimensions.

Table 19. Ministry Guilt Multiple Regression Models: Examining a Curvilinear Fit

Step: Predictors	R^2	Increase			Full Model		
		$R^2\,\Delta$	F	*p*	*b*	*t*	*p*
Satisfaction in Ministry							
1. Ministry Guilt	.022	.022	2.14	ns	-.580	-1.23	ns
2. Ministry Guilt²	.032	.010	1.01	ns	.071	1.00	ns
Emotional Exhaustion in Ministry							
1. Ministry Guilt	.004	.004	.35	ns	.773	1.45	ns
2. Ministry Guilt²	.023	.019	1.87	ns	-.110	-1.37	ns

N = 98 WI clergy

Separate models were used for men and women when examining TOSCA-3 guilt and its relationship to burnout because female clergy had significantly higher TOSCA-3 guilt than male clergy respondents. TOSCA-3 guilt was not associated with SEEM either in a linear or curvilinear fashion for men or women (Table 20).

However, TOSCA-3 guilt was significantly related to SIMS for men and women. For women, step 1 was significant, showing that TOSCA-3 guilt has a linear association that predicts 10% of the variation in SIMS. The curvilinear relationship also explained a significant increase in the proportion of variation in SIMS so that the full model accounted for 17% of the variation in SIMS (Table 20). For men, step 1 was not significant with TOSCA-3 accounting for only 2% of the variation in SIMS. However, the curvilinear relationship did explain a significant increase in the proportion of

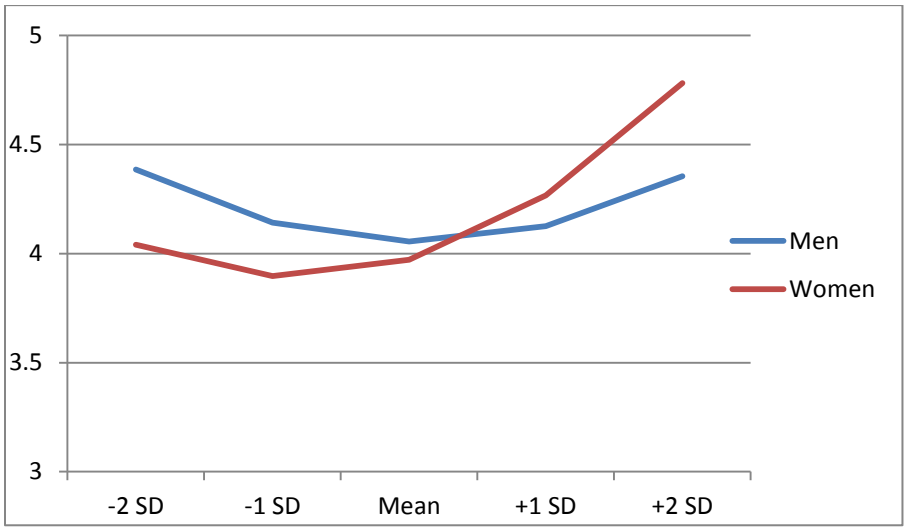
variation in SIMS for men. In the full model, 13% of variation in SIMS for men was accounted for (Table 20).

Table 20. TOSCA-3 Guilt Multiple Regression Models: Examining a Curvilinear Fit

Step: Predictors	R^2	Increase			Full Model		
		$R^2\Delta$	F	*p*	*b*	*t*	*p*
Female Clergy							
Satisfaction in Ministry							
1. TOSCA-3 Guilt	.099	.099	4.39*	.042	-4.92	-1.73	.006
2. TOSCA-3 Guilt²	.172	.073	4.06*	.025	.64	1.86	.017
Emotional Exhaustion in Ministry							
1. TOSCA-3 Guilt	.000	.000	.01	ns	6.01	1.80	ns
2. TOSCA-3 Guilt²	.076	.076	1.61	ns	-.73	-1.79	ns
Male Clergy							
Satisfaction in Ministry							
1. TOSCA-3 Guilt	.021	.021	1.01	ns	-2.26	-2.49*	.016
2. TOSCA-3 Guilt²	.128	.107	3.37*	.043	.29	2.38*	.021
Emotional Exhaustion in Ministry							
1. TOSCA-3 Guilt	.000	.000	.03	ns	1.70	1.61	ns
2. TOSCA-3 Guilt²	.053	.053	1.29	ns	-.22	-1.60	ns

N = 98 WI clergy
*$p < .05$. **$p < .01$. ***$p < .001$.

Next, using the regression coefficients from the full model including the linear and curvilinear term, the relationship between TOSCA-3 general guilt and SIMS for men and women was plotted (Figure 1). Contrary to expectations that mid-levels of guilt proneness may be the most advantageous, the model shows that clergy (men and women) with the lowest and highest levels of guilt tended to report the most satisfaction in ministry (SIMS).



N = 98 WI clergy

Figure 1. The Curvilinear Relationship Between TOSCA-3 Guilt and SIMS for Men and Women

3.2.5. Supplemental Analysis

After noticing that students on average reported lower levels of guilt and shame in response to TOSCA-3 scenarios, and that women in both samples reported higher TOSCA-3 guilt than men, we compared these results to other published results. Table 21 compares the seminary students in Study 1 and the clergy in Study 2 to other populations on proneness to shame and guilt as measured by the TOSCA-3. The main question of interest was how clergy and seminary samples (from these studies and from prior work by the author) compared to non-clergy/non-seminary samples.

Table 21. Comparing TOSCA-3 Shame and Guilt Levels Across Various Samples

Study	Population	TShame		TGuilt	
		Mean	SD	Mean	SD
Barnard Dissertation	Seminarians (103)	2.69	.77		
Barnard Dissertation	Seminary Males (67)			4.08	.56
	Seminary Females (37)			4.31	.47
	Wisconsin Clergy (98)	2.21	.62		
	Male Clergy (50)			3.93	.53
	Female Clergy (42)			4.19	.41
Barnard & Curry 2011	Clergy (69)	2.49	.59	3.99	.39
Dearing et al. 2005	Undergraduates (235)	2.94	.58	3.84	.46
Webb et al. 2007	Undergraduates (280)	2.93	.61	3.97	.48
Williamson et al. 2007	Undergrad males (57)	2.83	.48	3.73	.43
	Females (169)	3.18	.48	4.07	.37

Note. Sample sizes are reported in parentheses. Values are reported by gender only where significant gender differences were reported.

The seminarians in Study one reported significantly *lower* proneness to TOSCA-3 shame than the undergraduate samples listed in Table 21, $t(336, 381, 158, 270) = -3.29, -3.17, -1.24$, and -6.47, p's = .001, .002, .214, and < .0001, respectively. The Wisconsin clergy also reported *lower* proneness to TOSCA-3 shame than the undergraduate samples, $t(331, 376, 153, 265) = -10.26, -10.01, -6.50$, and -14.27, respectively, p's < .0001.

Due to significant differences in this study's results for TOSCA-3 guilt based on gender, the samples in this study were compared using *t*-tests to only Williamson and colleague's (2007) results, which were also separated by gender. Seminary females from Study 1 did not show significant differences from the undergraduates, $t(204) = 1.84$, $p = .067$. However, female clergy did report significantly *higher guilt* than undergraduates, $t(209) = 3.39$, $p < .001$. Men, both seminarians and clergy, reported significantly *higher guilt* than undergraduates, $t(122, 105) = 3.85$ and 2.15, $p < .001$ and $p = .034$, respectively.

4. Discussion

4.1. Hypothesis Testing

4.1.1. Shame and Burnout and Distress

The main finding from this study is that the way people relate to themselves after an error matters. Having the tendency to respond with shame rather than guilt is positively related to burnout among clergy (Table 15) and to negative affect in seminarians (Table 11). These results suggest that clergy and seminarians who are high in proneness to shame, whether in secular scenarios or ministry scenarios, are more likely to experience burnout and negative affect. Guilt was not significantly correlated with burnout or affect variables. These findings support the conceptual difference between guilt and shame. The data also suggest that efforts to diminish shame proneness among seminarians and active clergy may have a preventive effect on clergy burnout.

4.1.2. Not More Prone to Ministry Shame

However, two main hypotheses were not supported. First, it was anticipated that persons would be more prone to shame when the error or failure is particularly relevant to the offender's self-concept. Clergy tend to fail to differentiate their self-concept from their role (Barnard & Curry, 2011), so it was expected that seminary students and clergy would show higher proneness to shame in response to ministry scenarios of failure or mistake than to general secular scenarios. However, seminary

students (Table 9) and clergy (Table 15) were not more prone to shame in scenarios relevant to their calling (see Appendix A for the full scenarios) or sense of identity

4.1.3. Ministry Shame Not More Related to Distress

Second, it was anticipated that, regardless of whether clergy were more prone to shame in ministry scenarios, shame provoked by failure or mistake within the clergy role would be more strongly associated with negative affect and clergy burnout than general shame proneness. However, ministry shame (both in its entirety and as it uniquely relates to burnout when guilt is partialled out (MSwG)) was not more strongly associated with negative affect (Table 11) or with either dimension of burnout than general shame proneness (TShame and TSwG) (Table 15).

Although the literature has suggested that shame may be more intense in circumscribed domains relevant to the offender's self-concept, these studies did not find evidence that domain-specific shame was significantly more elevated than general shame. This supports the argument that shame-proneness may be a relatively general disposition (Izard, 1977). In fact, recent research by Bufanno and Camodeca (2013) indicated that preschool children aged three to five years showed individual differences in shame and guilt proneness across two types of scenarios (one in which children were led to believe that they had broken something and one in which the child failed at an easy task). In other words, the tendency to experience shame or guilt may be more developmental and dispositional in nature such that it is stable across domain rather

than about the nature of the transgression or mistake and how it relates to the person's self-concept. This finding might explain why, on average, clergy reported that they would be just as likely to experience shame if attendance and tithes decreased while they were pastor or if they used the wrong name for the deceased person at a funeral as they would be to experience shame if they mistakenly hit their friend in the face with a ball while playing catch or spilled red wine on a cream-colored carpet.

In addition to examining how shame relates to burnout, whether shame is higher in certain self-relevant domains, and whether the magnitude of the association between shame and burnout is more pronounced when shame is provoked by ministry scenarios, analyses examined: 1) psychometric characteristics of a new scale of shame and guilt proneness in ministry contexts; 2) whether guilt has a curvilinear association with affect and burnout; and 3) frequency of burnout symptoms in a new sample. In addition to these planned analyses, exploratory analyses were conducted to: 1) examine gender effects with guilt; 2) compare the strength of the association between shame and guilt in the new ministry measure and the association between shame and guilt in the TOSCA-3 measure; 3) compare the association between ministry shame and TOSCA-3 shame with ministry guilt and TOSCA-3 guilt; 4) compare average level of shame and guilt proneness among seminarians to proneness among clergy; and 5) compare average levels of general shame and guilt proneness on the TOSCA-3 of both of these populations to other populations.

4.1.4. Planned Analyses

4.1.4.1. Exploring the New Scale

First, this study sought to develop a valid and reliable scale of shame and guilt proneness in ministry scenarios. Table 11 supports the construct validity of the new measure. The new measures of shame and guilt are highly correlated with the TOSCA-3 indicating that they measure a related but not identical construct and they show the same pattern of associations with affect variables. The secondary factor analysis also supports the construct validity of the new measure and demonstrates that the four guilt factors load onto one secondary factor and the three shame factors load onto another secondary factor (Table 8). Internal reliability for shame and guilt was high as evidenced by Cronbach's alpha coefficients and item-total correlations, and test-retest reliability was strong. These findings indicate that the new scale is reliable and has construct validity.

This study also sought to develop a measure of shame and guilt that holds to Lewis' (1971) distinction of focus on *self* or *behavior* without confounding shame with withdrawal and guilt with reparative action as in the TOSCA-3. Responses in the new measure (Appendix A) are constrained to an emotional response (feeling badly about one's self or one's action) and do not include withdrawal as seen in the TOSCA-3's responses such as, "you would think about quitting," "you would avoid the co-worker," "you would feel like you wanted to hide," and "you would wish you were anywhere

but at the party." Nor does the new measure include reparative action as seen in the TOSCA-3's responses such as, "you'd think you should make it up to him as soon as possible," "you would think: 'I need to either fix it or get someone else to,'" "you would feel eager to correct the situation," "you would apologize and make sure your friend feels better," "you would apologize and talk about that person's good points," and "you would stay late to help clean up the stain after the party."

Given that the TOSCA-3 confounds shame with a negative coping device (withdrawal) and confounds guilt with a positive coping device (reparative action), it is not surprising that TOSCA-3 shame is positively associated with distress and negative traits (Table 2 & Table 8), nor is it surprising that guilt with shame partialled out is positively related to positive traits such as empathic concern or social connectedness.

Similarly, children aged three to five who are observed to show shame are not surprisingly the children who also tend to have difficult temperaments and emotional problems when the researchers define shame as "body tension, reticence and gaze avoidance" (Bufanno & Camodeca, 2013, p. 128). Guilt will likely be correlated with adaptive characteristics, even among preschoolers, when it is defined as "latency to repair and confession" (Bufanno & Camodeca, 2013, p. 128). These researchers, like Tangney and her colleagues, include confounds in their definitions of shame and guilt.

However, shame could theoretically be experienced but coped with positively, for instance with mindfulness and self-compassion (Adams & Leary, 2007). Guilt could

theoretically be experienced but coped with negatively, for instance with rumination and isolation (Nolen-Hoeksema, 2000). And how people cope with these emotions would matter greatly for other outcomes such as affect and burnout. For instance, Adams and Leary (2007) showed that, although restrictive eaters tend rather ubiquitously to cope with a preload (eating an unhealthy food) by then overeating, participants who were induced to think self-compassionately after a preload showed attenuated eating and reduced distress. Moreover, research suggests that how military veterans cope with guilt and moral injury associated with their actions during war, matters greatly for their psychological health (Steenkamp, Nash, Lebowitz, & Litz, 2013). Withdrawal and social isolation may not inherently be part of the shame experience any more than reparative action is inherently part of guilt.

However, the TOSCA-3 measures shame that seeks isolation and guilt infused with seeking to make amends. The new measure of ministry shame and guilt does not specify how people cope with these emotions. What remains unknown is whether the behavioral pieces captured in the TOSCA-3 and not in the new measure are so integrally related to shame and guilt that mentioning them is just redundant or whether people really cope with shame and guilt in a variety of ways. Are social isolation and making amends so part and parcel of the experience of shame and guilt, respectively, that these responses are ubiquitous? Future work is needed to address these questions.

Therefore, although ministry shame and guilt are *not more* strongly associated with affect or burnout than general shame and guilt (Tables 8 & 12), these purer measurements of shame and guilt are *not less* associated with these constructs. This study cannot examine whether ministry shame (that is defined by negative appraisal of the self) could actually be more strongly associated with burnout than general from secular situations that is defined only by negative appraisal of the self, because the TOSCA-3 includes withdrawal in shame responses. In the new measure, the shame and guilt responses are purified, removing coping (with shame) by isolation and coping (with guilt) by making amends. Thus, the shame responses are made less severe. What we can say from these findings is that the mere experience of shame in ministry situations, regardless of how it is coped with, is as related to distress as general shame with which one copes poorly by withdrawing or wanting to hide. Again, future work is needed to ascertain whether isolating is an inherent reaction to shame or whether there are a diversity of ways of coping with shame that affect the linkages between shame and other constructs.

4.1.4.2. Examining Linear and Curvilinear Relationships

Although it was expected that shame would have a linear relationship with affect and burnout, it was hypothesized that pure guilt that adheres to Lewis's (1971) distinction would have a curvilinear relationship. The TOSCA-3 measures a variety of guilt that is linked with making amends for one's mistakes or faults and seeking

forgiveness. As such, it measures adaptive guilt that was expected, and previous work has assumed, to be linearly related to other constructs. However, the new measure of guilt, with the way in which one copes with guilt removed, was expected to have a curvilinear relationship with affect in which a moderate level of guilt from ministry situations would be associated with highest satisfaction and negatively associated with negative affect and burnout. In other words, people who tend to experience high levels of guilt may experience higher distress than people who tend to experience moderate levels of guilt.

Gender effects were observed for ministry guilt and TOSCA-3 guilt among seminary students and for TOSCA-3 guilt among clergy, so these analyses were run separately for each gender. However, neither ministry guilt nor TOSCA-3 guilt were significantly related either linearly or in a curvilinear fashion to positive or negative affect for men or women. Contrary to expectations, ministry guilt also did not have a significant linear or curvilinear relationship with SIMS or SEEM (Table 13). TOSCA-3 guilt was also not associated with SEEM in a linear or curvilinear fashion for men or women.

However, contrary to expectations, for men and women clergy, a curvilinear TOSCA-3 guilt term predicted a significant proportion of variation in SIMS (Table 20). When the curvilinear association was plotted (Figure 1), the association was in the

opposite direction as expected, such that moderate TOSCA-3 guilt was associated with less satisfaction in ministry than low or high TOSCA-3 guilt.

For male clergy, having low (2 SD below the mean) or high (2 SD above the mean) TOSCA-3 guilt predicts having a satisfaction level (SIMS) of 4.39 and 4.35, respectively, out of (on a 1-5 scale). Having a moderate level of TOSCA-3 guilt predicts a 4.05 SIMS level. It is possible that different mediators account for these relations. In other words, male clergy low in guilt may experience high satisfaction due to a generally low level of negative affect (low neuroticism). Those high in guilt may experience more ministry satisfaction for other reasons, such as guilt-expiation effects of ministry service.

For female clergy, the effect is more pronounced. Female clergy with a moderate level of guilt according to this model are likely to report a SIMS level of 3.97, whereas female clergy with low guilt (2 SD below the mean) and high guilt (2 SD above the mean) are likely to have SIMS levels of 4.04 and 4.78, respectively. The interesting comparison is between low/ moderate guilt and high guilt. Higher guilt on the TOSCA-3 for women is most associated with experiencing more satisfaction in ministry (4.78 compared to 4.04 or 3.97). The magnitude of the difference in SIMS from mean TOSCA-3 guilt and high guilt is more than twice as much for females (a 0.74 gap) as for males (a 0.3 gap). In some ways, as yet unclear, higher guilt-prone females derive significantly more satisfaction from ministry than moderately guilt-prone females. In addition to the speculations noted above for male clergy, it is possible that the experience of ministry

gives a more accurate perspective on the severity of one's failings, compared to those of a general population.

4.1.4.3. Examining the Prevalence of Burnout

Third, the results of this study are consistent with previous work that shows that clergy tend to exhibit high levels of satisfaction and significant levels of emotional exhaustion in ministry (Barnard & Curry, 2011; Francis et al., 2008). Examples of frequently endorsed SIMS items included feeling that their ministry is appreciated by people (93%) and feeling that their pastoral ministry has a positive influence on others' lives (92%) (Table 14). On the other hand, one out of four clergy could not say that the ministry gives real purpose or meaning to their life, and one out of five could not say that they feel very positive about their ministry. Similar to previous studies, although most clergy in this sample experience satisfaction, a significant number of clergy did not endorse these basic items.

This study also replicated previous studies (Barnard & Curry, 2011; Francis et al., 2008) that show that clergy experience significant levels of emotional exhaustion (Table 14). For instance, three out of five clergy indicated that they do not always have enthusiasm for their work, one in three feel frustrated in their attempts to accomplish important tasks, and one in four feel drained by fulfilling their ministry roles.

4.1.5. Exploratory Analyses

4.1.5.1. Gender Effects

Although we had no *a priori* hypotheses about gender, female seminary students reported higher ministry guilt than male students, and female seminarians and female clergy reported higher TOSCA-3 guilt than males. The explanation of these effects is not clear. One viable explanation is that women may be more encouraged or socialized to notice and admit mistakes and to try to make amends for their mistakes. In fact, research has shown that women: apologize more than men, report committing more offenses than men, and rate offenses as more severe than men, thus deeming these offenses as more deserving of an apology or amends (Schumann & Ross, 2010).

Another viable explanation for this finding is that third variables might account for female students reporting higher guilt. TOSCA-3 guilt has previously been shown to be positively associated with social connectedness (Williamson, Sandage, & Lee, 2007) and empathic concern (Joireman, 2004). Research shows that women tend to have higher levels of these third variables, which may drive the difference in TOSCA-3 guilt levels (Eisenberg, & Lennon, 1983; Rueckert & Naybar, 2008). Future work would be needed to make any confident or informed interpretation of these results.

4.1.5.2. Comparing Strength of Associations among Ministry and TOSCA-3 Shame and Guilt

Table 1 presented the reported correlations between shame and guilt across various studies, correlations that ranged from 0.28 to 0.68. Thus, it was important to

examine this correlation in the new measure of ministry shame and guilt and to compare it to the TOSCA-3. In Study 1, the ministry scales were correlated 0.51 and the TOSCA-3 scales correlated 0.23 (lower than any study reported in Table 1). However, in Study 2, the ministry scales were not more correlated (0.30) than the TOSCA-3 scales (0.38).

These results could be interpreted in multiple ways. First, it would make theoretical sense for the ministry scales to be more highly correlated than the TOSCA-3 scales because items did not include reparative action or isolation/withdrawal. Perhaps shame and guilt are less distinct when these confounds are removed from the measure. However, this pattern did not hold true in Study 2.

Second, perhaps the unusually low correlation between TOSCA-3 shame and guilt (0.23 in Study 1 as compared to 0.38 in Study 2, the latter of which is more in keeping with the correlations in Table 1), is key to understanding this result. However, why seminary students would have a lower correlation between TOSCA-3 guilt and shame than other populations is not clear.

The other comparison we made was the strength of the association between ministry shame and TOSCA-3 shame and ministry guilt and TOSCA-3 guilt. In both samples, shame was more correlated with shame than guilt was with guilt. This finding is likely due to the scenario based construction of the scale. Given that shame is about the self and not the action and guilt is about the particular action or inaction, shame is likely more similar across situations than guilt. Guilt depends more on the particular

scenario, the particular mistake or failure. Perhaps this is also why four factors were obtained for the ministry guilt scale as compared to three factors for the ministry shame scale.

Other than the differences in scenarios, the ministry scale also differed from the TOSCA-3 by not including withdrawal or reparative action. Perhaps removing actions related to hiding or isolating oneself from shame made less of a difference (thus making ministry shame and TOSCA-3 shame highly correlated) than the difference made by removing reparative action from guilt (thus making ministry guilt and TOSCA-3 guilt more distinct). Perhaps shame is so frequently coped with by withdrawal that removing this did not change the scale very much. On the other hand, perhaps there's more a diversity of coping strategies used when one experiences guilt (ranging from hiding to making amends to ruminating about one's behaviors).

4.1.5.3. Comparing Average Level of Shame and Guilt across Populations

These studies found that seminary students reported higher shame and guilt both in response to ministry and to general TOSCA-3 scenarios than current clergy (Table 17). However, both seminarians and clergy reported lower shame than other undergraduate populations (Table 21). Additionally, male seminarians and clergy and female clergy reported significantly higher TOSCA-3 guilt than undergraduates. These findings may be encouraging for the church. Although there is concern in the church that various theologies (and a focus on particular theologies such as sinfulness and the

fall) and practices (e.g., confession and hymn lyrics such as "Just as I am, poor, wretched, blind" from Elliott's 1835 hymn "Just as I am, Without one Plea") might sensitize persons of faith to their failures and may cultivate shame, this does not appear to be the case, at least for clergy. Moreover, as clergy serve in their role, they seem to find ways of becoming more accepting of their own limitations. The number of years a clergy member has served, but not age (Table 9 & Table 15), was negatively associated with ministry guilt. As seminary students move on to being clergy, and as clergy serve over time, they may learn to take their limitations more in stride.

4.2. Limitations

Aside from the limitations inherent in all self-report studies, a few other limitations exist in this study. First, the response rate for seminarians was 23% and 28% of the invited clergy participated, raising the possibility that the students and clergy who took this survey were not representative of the whole population. Table 14 thus must be interpreted with caution: for instance, 7% of those who responded said they find themselves spending less and less time with those among whom they minister.

The second limitation in this study is that all of the participants in Study 2 were United Methodist clergy in the Midwestern United States. It is very encouraging that the percentage of participants endorsing burnout items was remarkably similar to other studies with clergy from other denominations, different geographical areas, and wider geographical spread (Barnard & Curry, 2011; Francis et al., 2008). However, caution

needs to be exercised when generalizing beyond the population from which this sample was drawn. Future work will need to ask whether these findings are replicated with religious leaders from other denominations, countries, or faith traditions.

Third, as noted earlier, because the new measure changes not only the scenarios prompting shame or guilt reactions but also removes confounds of withdrawal and reparative action, making conclusions comparing ministry shame and general shame as they relate to other constructs is difficult. We do not know from this study, for instance, whether ministry shame responses that include the tendency to hide and withdraw would have been more associated with negative affect and burnout than the TOSCA-3 shame proneness. All the author can conclude is that among seminarians and clergy, the basic experience of shame in ministry situations is *neither* significantly *more* nor significantly *less* related to negative affect and burnout than general shame coupled with withdrawal.

Fourth, the measure used to explore the relations between shame and guilt proneness and basic theological beliefs was constructed for this study and has not been validated. This measure was constructed and chosen for its simplicity to explore a non-central hypothesis that shame would be positively related to seeing God as distant and harsh and seeing humans as depraved, whereas guilt would be positively associated with seeing God as loving/forgiving and near and with seeing humans as receiving grace. This measure consisted of four statements about God and two about humanity,

and items showed ceiling and floor effects with, for instance, the possible range for "I view God as loving and forgiving" being 1-5, but all responses falling between 3 (neutral) and 5 (agree strongly). Future work would need a measure without floor and ceiling effects to more fully explore the relationships between guilt and shame and theological constructs about God and humanity.

4.3. Future Directions

Future work should seek to remove the confounding factors in the TOSCA-3 by changing the shame and guilt responses alone, without changing the scenarios. Then comparisons could be made as to whether the pure experience of guilt and shame replicates the relationships that guilt paired with reparative action and shame paired with isolating oneself show. If pure responses show weakened associations with affect and other constructs examined in Table 2, then this purified TOSCA measure could again be compared to a domain-specific measure of shame and guilt to examine whether the pure experience of shame and guilt is more pronounced and more strongly associated with distress than general proneness.

Future work should also seek to understand how theology relates to, influences, and is influenced by shame and guilt proneness. In this study, few significant relationships were found, in part due to low variability on some items. The two basic statements about views of humanity showed no significant relationships with any of the PANAS items or any of the other theological statements (Table 11). Similarly, seeing

God as distant/uninvolved was only positively related to sadness whereas seeing God as harsh/condemning was again not related to any PANAS domains and neither view of God was related to any guilt or shame measures. Seeing God as loving/forgiving and near/involved was positively related to ministry guilt and seeing God as near/involved was also positively related to general guilt and negatively related to ministry shame. Interpreting these results is difficult because of the limitations of the theological measure, but future work could shed more light on how the theology of those in the church and those who lead the church relates to the phenomenological experience after failure.

Future work would do well to also seek to understand the gender differences observed in level of guilt with women reporting higher guilt than men. The field would also benefit from work that seeks to understand the range of coping strategies people use when they experience shame or guilt, and whether shame is overwhelmingly tied with withdrawal and guilt to reparative action once these coping strategies are no longer part of the definition or the measure.

4.4. Conclusion

Overall, this study suggests that shame, whether provoked by ministry scenarios or general scenarios, and whether linked with negative coping such as withdrawal or not, is positively related to distress and negatively related to satisfaction. Prevention

efforts and interventions may potentially address the tendency to experience shame for those seeking to enter ministry or for those engaged in ministry roles.

Appendix A

Ministry Shame and Guilt Scale

Below are situations *that pastors* are likely to encounter in day-to-day ministry, followed by several common reactions to those situations.

As you read each scenario, try to imagine yourself in that situation. Then indicate by circling the number how likely you would be to react in each of the ways described. We *ask you to rate all responses* because people may feel or react more than one way to the same situation, or they may react different ways at different times.

1. You wait until the last minute to prepare your sermon. As you preach you realize that you did not spend enough time preparing it and that people do not seem interested.
a) You would think: "I'm incompetent."
b) You would think: "I should have worked harder on my sermon earlier."

2. You call a church member by the wrong name.
a) You would feel that you are stupid.
b) You would feel bad that you hadn't known their name.

3. A church member asks you where in the Bible it talks about a theme of interest and you don't know or can't remember at that time.
a) You would feel that you are unfit.
b) You would feel badly that you didn't have more knowledge of Scripture on that topic.

4. For several days you put off making a visit to a parishioner in the hospital. You find out that they were sent home before you make it to see them.
a) You would feel that you are inconsiderate.
b) You would feel badly that you hadn't visited earlier.

5. You make plans to meet a parishioner for lunch. At 5 o'clock, you realize you stood her up.
a) You would feel that you are disrespectful.
b) You would feel that your action was disrespectful.

6. A member who hasn't attended for a while is in church. You're glad to see them and tell them so, but they appear to feel embarrassed and guilty as a result of your comment.
a) You would feel that you are impolite.
b) You would feel that you shouldn't have said anything.

7. In preparing a report for your denomination you realize that attendance and tithes have decreased.
a) You would feel that you are deficient.
b) You would feel that you should have emphasized attendance, tithes, and inviting new persons to church more in your ministry.

8. You and a group of other clergy gather. They start complaining about their congregation, certain members, and bishops or leaders of the denomination. You join in the cynicism and complain about your congregants and leaders.
a) You would think: "I'm unkind."
b) You would think: "I shouldn't have joined in those complaints."

9. A child in your congregation loses a family member and comes to ask you whether they're in heaven and why God allowed this to happen. You say you don't know and do not feel anything you say comforts the child.
a) You would feel that you are useless.
b) You would feel badly that your words were not able to comfort the child.

10. You attempt to challenge your congregation with a prophetic, convicting sermon, but the feedback you get is that it wasn't relevant or was hurtful and offensive.
a) You would feel that you are insufficient.
b) You would feel that you should have better anticipated how it would influence people and delivered it differently.

11. In your rush to prepare for a congregant's funeral you forget to change the name on the insert to the bulletin so that it still has the name of the last person's funeral you conducted. A family member points it out to you after the service.
a) You would think: "I'm an idiot."
b) You would think: "My actions shouldn't have been so hasty."

12. Your church has a new initiative that really needs leaders and volunteers. A person from your congregation who has not served well in other volunteer and leadership positions volunteers, and you decide just to let them do it even though you think it may mean that the new initiative may fail.
a) You would feel that you are a coward.
b) You would feel that your action was cowardly.

13. You have been at the your current church for several years and you find out that some parishioners continue to ask the previous pastor for counselor to baptize their children or preside at their weddings rather than coming to you.
a) You would feel that you are inferior
b) You would feel that you should have built closer relationships with your congregants and focused more on pastoral care.

The following scenario was dropped based on factor analysis:

During fellowship a parishioner tells an off-color joke to a group of other parishioners that you hear and laugh before you can stop yourself.
a) You would think: "I'm immature."
b) You would think: "I should have said something pastoral and not laughed."

References

Adams, C. E. & Leary, M. R. (2007). Promoting self-compassionate attitudes toward eating among restrictive and guilty eaters. *Journal of Social & Clinical Psychology, 26*, 1120-1144. doi: 10.1521/jscp.2007.26.10.1120.

Barnard, L. K., & Curry, J. F. (2011). The relationship of clergy burnout to self-compassion and other personality dimensions. Pastoral Psychology, 1-15. doi: 10.1007/s11089-011-0377-0.

Beebe, R. S. (2007). Predicting burnout, conflict management style, and turnover among clergy. Journal of Career Assessment, 15, 257. doi: 10.1177/1069072706298157.

Cohen, J., Cohen, P., West, S. G., & Aiken, L.S. (2003). *Applied multiple regression/correlation analysis for the behavioral sciences* (3rd ed.). Mahwah: Lawrence Erlbaum Associates.

Dearing, R. L., Stuewig, J., & Tangney, J. P. (2005). On the importance of distinguishing shame from guilt: Relations to problematic alcohol and drug use. Addictive Behaviors, 30, 1392-1404. doi: 10.1016/j.addbeh.2005.02.002.

Doolittle, B. R. (2010). The impact of behaviors upon burnout among parish-based clergy. Journal of Religion and Health, 49, 88-95. doi: 10.1007/s10943-008-9217-7.

Eisenberg, N. & Lennon, R. (1983). Sex differences in empathy and related capacities. *Psychological Bulletin, 94*, 100-131. doi: 10.1037/0033-2909.94.1.100.

Fontaine, J. R. J., Luyten, P., De Boeck, P., & Corveleyn, J. (2001). The test of self conscious affect: Internal structure, differential scales and relationships with long term affects. European Journal of Personality, 15, 449-463. doi: 10.1002/per.428.

Francis, L. J., Kaldor, P., Robbins, M., & Castle, K. (2005). Happy but exhausted? Work-related psychological health among clergy. Pastoral Sciences, 24, 101–120.

Francis, L. J., Wulff, K., & Robbins, M. (2008). The relationship between work-related psychological health and psychological type among clergy serving in the Presbyterian Church (USA). Journal of Empirical Theology, 21, 166-182. doi: 10.1163/157092508X349854.

Izard, C. E. (1977). Human emotions. New York: Plenum Press.

Joireman, J. (2004). Empathy and the self-absorption paradox II: Self-rumination and self-reflection as mediators between shame, guilt, and empathy. Self and Identity, 3, 225-238. doi: 10.1080/13576500444000038

Keltner, D. (1996). Evidence for the distinctness of embarrassment, shame, and guilt: A study of recalled antecedents and facial expressions of emotion. Cognition and Emotion, 10, 155-172. doi: 10.1080/026999396380312.

Kugler, K. & Jones, W. H. (1992). On conceptualizing and assessing guilt. Journal of Personality and Social Psychology, 62, 318. doi: 10.1037/0022-3514.62.2.318.

Leeming, D. & Boyle, M. (2004). Shame as a social phenomenon: A critical analysis of the concept of dispositional shame. Psychology and Psychotherapy: Theory, Research and Practice, 77, 375-396. doi: 10.1348/1476083041839312.

Lewis, H. B. (1971). Shame and Guilt in Neurosis. New York: International Universities Press.

Luyten, P., Fontaine, J. R. J., & Corveleyn, J. (2002). Does the Test of Self-Conscious Affect (TOSCA) measure maladaptive aspects of guilt and adaptive aspects of shame? An empirical investigation. Personality and Individual Differences, 33, 1373-1387. doi: 10.1016/S0191-8869(02)00197-6.

Maslach, C., Schaufeli, W. B., & Leiter, M. P. (2001). Job burnout. Annual Review of Psychology, 52, 397-422. doi: 10.1146/annurev.psych.52.1.397.

Miner, M. H., Dowson, M., & Sterland, S. (2010). Ministry orientation and ministry outcomes: Evaluation of a new multidimensional model of clergy burnout and job satisfaction. Journal of Occupational and Organizational Psychology, 83, 167-188. doi: 10.1348/096317909X414214.

Nolen-Hoeksema, S. (2000). The role of rumination in depressive disorders and mixed anxiety/depressive symptoms. *Journal of Abnormal Psychology, 109,* 504-511. doi: 10.1037/0021-843Z.109.3.504.

Rueckert, L. & Naybar, N. (2008). Gender differences in empathy: The role of the right hemisphere. *Brain and Cognition, 67*, 162-167. doi: 10.1016/j.bandc.2008.01.002.

Sanford, J. A. (1992). Ministry burnout: Westminster John Knox Press.

Schumann, K. & Ross, M. (2010). Why women apologize more than men: Gender differences in thresholds for perceiving offensive behavior. *Psychological Science, 21*(11), 1649-1655. doi: 10.1177/0956797610384150.

Steenkamp, M. M., Nash, W. P., Lebowitz, L., & Litz, B. T. (2013). How best to treat deployment-related guilt and shame: Commentary on Smith, Duax, and Rauch (this issue). *Cognitive and Behavioral Practice,* doi: 10.1016/j.cbpra.2013.05.002.

Tangney, J. P. (1990). Assessing individual differences in proneness to shame and guilt: Development of the Self-Conscious Affect and Attribution Inventory. Journal of Personality and Social Psychology, 59, 102-111. doi: 10.1037/0022-3514.59.1.102.

Tangney, J. P. (1996). Conceptual and methodological issues in the assessment of shame and guilt. Behaviour Research and Therapy, 34, 741-754. doi: 10.1016/0005-7967(96)00034-4.

Tangney, J. P., Drearing, R., Wagner, P. E., & Gramzow, R. (2000). The Test of Self-Conscious Affect -- 3 (TOSCA-3). George Mason University, Fairfax, VA.

Tangney, J. P., Niedenthal, P. M., Covert, M. V., & Barlow, D. H. (1998). Are shame and guilt related to distinct self-discrepancies? A test of Higgins's (1987) hypotheses. Journal of Personality and Social Psychology, 75, 256. doi: 10.1037/0022-3514.75.1.256.

Tangney, J. P., Stuewig, J., & Mashek, D. J. (2007). Moral emotions and moral behavior. Annual Review Psychology, 58, 345-372. doi: 10.1146/annurev.psych.56.091103.070145.

Tracy, J. L. & Robins, R. W. (2006). Appraisal antecedents of shame and guilt: Support for a theoretical model. Personality and Social Psychology Bulletin, 32, 1339. doi: 10.1177/0146167206290212.

Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: The PANAS scales. Journal of Personality and Social Psychology, 54, 1063. doi: 10.1037/0022-3514.54.6.1063.

Webb, M., Heisler, D., Call, S., Chickering, S. A., & Colburn, T. A. (2007). Shame, guilt, symptoms of depression, and reported history of psychological maltreatment. Child Abuse and Neglect, 31, 1143-1153. doi: 10.1016/j.chiabu.2007.09.003.

Williamson, I., Sandage, S. J., & Lee, R. M. (2007). How social connectedness affects guilt and shame: Mediation by hope and differentiation of self. Personality and Individual Differences, 43, 2159-2170. doi: 10.1016/j.paid.2007.06.026.

Zevon, M. A. & Tellegen, A. (1982). The structure of mood change: An idiographic/nomothetic analysis. Journal of Personality and Social Psychology, 43, 111. doi: 10.1037/0022-3514.43.1.111.

Biography

Laura Barnard was born June 15, 1985 in Madison, Wisconsin to Christine and Carl Barnard. She grew up in Wisconsin and then attended St. Olaf College in Northfield, Minnesota. She graduated in May, 2007 with a BA in Psychology and a BA in Religion. Laura then matriculated to the Duke Divinity School in August of 2007 and began the PhD program in Clinical Psychology in August of 2008. Laura was awarded a Masters in Divinity in May of 2013. Laura has published five articles and is first author on two of these: 1) Self-compassion: Conceptualizations, correlates, and interventions; 2) The relationship of clergy burnout to self-compassion and other personality dimensions; 3) Good computing: Moral exemplars in the computing profession; 4) Good computing: A pedagogically focused model of virtue in the practice of computing (part 1); and 5) Good computing: A pedagogically focused model of virtue in the practice of computing (part 2). Since receiving her bachelor's degree, Laura has received the following scholarships and fellowships: 1) James B. Duke Fellowship; 2) University Scholarship Program (USP) Fellowship & USP graduate mentor award; 3) United Methodist Seminarian Scholarship; 4) Graduate School summer research fellowship; 5) Various travel fellowships; 6) Leadership in an aging society fellowship. She also received an NSF Honorable Mention in 2009.